PLANS
OF
HINDU RAJ

BY

MALIK FAZL-E-HUSSAIN

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CHAPTER XV



PLANS OF HINDU RAJ

TRANSLATED

BY

TIRMIZI B. A., LL. B.

A book showing the details of the struggles of Hindus for Hindu Raj, their early efforts in that direction, the aspect these efforts have assumed at present, their future plans, and the sort of treatment they will mete out to Mohammadans in case they succeed in establishing Hindu Raj in India.

ORIGINAL IN URDU

BY

MALIK FAZL-E-HUSSAIN

OF

QADIAN.

(Punjab-India)

FOREWORD BY THE AUTHOR

Thank God that Mohammadans as a Nation are quite aloof from the peace-breaking and turbulent movement of the Congress, and have taken no part in any seditious movement or agitation of India, according to the past traditions of Islam. It is, however, a matter for regret that a handful of Mohammadans have gone against the unanimous decision of the Muslim community, and are following in the footsteps of the Congress. They do not know how much injurious and harmful can their co-operation with congress prove to Islam and its followers. Had they been aware that these salt-making expeditions, civil-disobedience and picketing movements have been started not for Indian Home Rule but for Hindu Rule, they would never have shown such indifference and carelessness to the injunctions of Islam and the decision of the Muslim Nation. But, since, many of these Congress-Mohammadans are quite unaware of the National ambitions of these people, I have taken up on myself the task of supplying with the necessary information on the subject. This book will show them that the people, with whom they are now co-operating, have been struggling for Hindu Raj for centuries together, and even now all their agitations and activities are directed towards the fulfilment of this object. The

Congress, the Hindu Maha Sabha, the Arya Samaj, the Shuddhi, the cow-protection, the uplift of the untouchables and the depressed classes, the social boycott of Mohammadans, and the Hindu Sangthan—political and semi-religious movements—have been all inaugurated for the establishment of Hindu Raj. We are confident that if those Mohammadans, who are now ignorant of the real facts, read this book carefully, they will have to agree with us that the people for whose sake they are opposing the Muslim Nation, the country, and the British Government, will undoubtedly establish Hindu Raj in India, whenever they get an opportunity to do so, and that at that time, Islam, and its followers, will have to face not one Sivaji, or Banda Bairagi, but thousands and millions of Sivajis, and Banda Bairagis. We hope that not only the Congress Mohammadans, but also other Mohammadans, will read this book carefully, and then try to take precautionary measures against all the dangers besetting Islam and the Muslim community, so that the whole Mohammadan Nation might be saved from a calamity like the one the Mohammadans of Spain had to face only a few centuries back.

THE AUTHOR.

FOREWORD BY THE TRANSLATOR

There was a day when I was a staunch supporter of the Indian Political Movement and a strict follower of Mr. Gandhi. But, the more I have studied the present political problems of India, the more I am convinced that all the agitations, violent or non-violent, now raging in every nook and corner of India, are injurious to the Indian nation in general, and the Mohammadans in particular. When Truth gains victory in the end, deceit and diplomacy will have a fall ultimately, and, as almost all prominent and responsible Hindu leaders of India (of course, with the exception of a few, for instance, the late Desh Bandhu C. R. Dass) are from the very beginning playing the cheat with the Mohammadans, and trying to kill two birds with one stone—to over-throw the English with the help of the Mohammadans, and then, in turn, to over-throw the Mohammadans also, and expel them from India—it is quite certain that they will come to grief in the end.

This is not a mere assertion. It is a Truth. When we compare the non-co-operation movement days with the later political agitations in India, we find a vast difference in the attitude of our Hindu brethren. If in those days the cries of "Hindu Muslim ki jai", and "Mohammad Ali, Shoukat Ali ki jai", were heard everywhere in India, now even the prominent leaders

of India openly declare that they do not want Hindu-Muslim Unity for the achievement of Swaraj, but would get it by their own efforts, without the co-operation of Mohammadans, and that if Mohammadans want to co-operate with them they must submit unconditionally to them. Why is it so? Simply because of the Congress having been made strong and powerful by the sincere help and co-operation of Mohammadans for so many years, it has now got some force in its voice, and the Hindus are consequently under the impression that, since the Congress alone would be able to compel the Government to consent to their selfish demands, Hindu-Muslim Unity is not necessary. More than that, they have not even cared for Hindu-Muslim Unity before going to take part in the Round Table Conference, because they hope that the Government would accept their one-sided demands, and would not care for the rest of its loyal subjects. Apparently, this is a very wrong notion of the Hindus. The British Government can very justly say to Mr. Gandhi. "We have no objection to grant you Swaraj, but whom should we give it? To you? Certainly not. You are not the representative of Mohammadans, you are not the representative of Christians, you are not the representative of the Sikhs, the Jains, the untouchables, or of any other Minority of India. You do not come armed with the demands of the whole Indian Nation. You bring to us the exclusive demands of Hindus. If we accept your demands, it will mean that we allow you to establish Hindu Raj in

India. But we cannot do that. We cannot be partial to any one of our loyal subjects. We cannot be unjust to any caste or creed of India. As a just Government, we must treat all our subjects equally. The Mohammadans, Christians, or other minorities of India, deserve as much Swaraj as you do. If, therefore, you want Swaraj, you should come to us with the united demands of the whole Indian Nation. Then, of course, we would give you Self-Government, but in no case before that." And the truth is, that in the present state of affairs, the British Government would be quite justified in saying so.

So long, therefore, as Congress and Hindus do not change their attitude and mentality, and give up the idea of establishing Hindu Raj in India, Indians cannot get any independence, and, as I said before, they will only come to grief.

Although, as the author of this book says, thank God that Mohammadans as a nation are quite aloof from the turbulent movements of the Congress, it is, however, a matter for regret that there are still a few Misguided Mohammadans, who are co-operating with it, most probably because they are not aware of the true designs and plans of their country-men. It is with a view to warn and inform such Mohammadans, that the author has written this book, and it is with the same object that I have taken up the work of its translation. This book elaborately shows that all the political and religious movements of Hindus are aim-

ed at the establishment of pure Hindu Raj, based on the law of Manu Maharaj, in India, and that the few Mohammadans who are being duped by them are only cutting their own throats. If these Mohammadans repent even now, and come back to the right path, and thus save the whole Muslim Nation from calamity, my efforts will be best rewarded.

The extracts quoted in the present translation are translated from the book in Urdu, and not from the original works, because I could get none of these original books here, except the extracts from the Report of the Rowlatt Committee. While going through this translation the gentle reader should bear this fact in mind.

A word in conclusion. This being my first attempt in English, errors, omissions, and deficiencies, will necessarily be noticed in it, which I hope will be overlooked by my kind readers, who might only see the underlying object, and not the words, or style of writing.

TIRMIZI.

INTRODUCTION

No other nation, religion, country, or civilization of the world can present a parallel of the broad-mindedness, catholicism, and generosity, set up by Mohammadans in their heyday, as well as of the sympathy and kindness with which they treated the nations they conquered, and the people they brought under their subjugation. To whatever country they went, and whatever nation they conquered, they gave them their full rights and privileges, and never meddled with their religion, culture, literature, or civilization; on the contrary, they protected these things to their utmost, and even gave them an impetus by their sincere and well-intentioned efforts. They also tried to remove the deficiencies and defects found in them. Then again, whatever country they conquered, they made it their native land and settled down there, trying their level best to make it prosperous and flourishing. They also brought the inhabitants of that country to their own level by teaching them science and arts, acquainting them with the principles of socialism, making them civilized, infusing in them the fine feelings of humanity, self-sacrifice, and self-respect, giving them shares in the Government affairs, and appointing them to the highest and most responsible posts. In short, they did not hesitate to favour their subjects in the best way possible. More than that, they gave every possible chance of progress and world-

ly advancement to people whom their enemies had bound down with the irksome chains of slavery for centuries together, whose civilization and culture had been destroyed, and whose thoughts and ideas had been violently repressed.

They also embraced those down-trodden, helpless human beings as equals whom the latter's religious *prohits* had regarded as worst than cats and dogs and who had been ostracised as untouchables and depressed, and gave them opportunities of those rights and privileges that could be given to the noblest or the greatest of their subjects.

Thus, if we take up India, its history will tell us what its condition was before the advent of the Pioneers of Unity and Equality to this land, and what changes were brought about by them in every aspect of Indian life.

Justice Rana-dey, a well known Brahmin leader of Maharashtra, writes as follows :—

Justice Rana-dey

"The Writings of Al-Berouni, Abdul Razaq, Ibn-i-Betuta, and the Russian and Venetian travellers of the time show that the Hindus of that time possessed no practical wisdom, their beliefs were centred on false notions, and democracy, republicanism, and equality of man were unknown to them. They were divided in countless sects and entangled in the vertex and abyss of greatness and lowness. The depressed

classes or the plebians could not rise up from their low and depressed condition, however much they might have tried to do so, nor could the high class people, the patricians, in any case fall down from their hereditary greatness. Indian woman was helpless and powerless. Hindus in general lived a dirty life and did not know what purity and cleanliness was. Their habits were nasty and absurd. Even many Brahmins who worshipped God used mere words and empty talks instead of setting up practical example and showing wisdom, and they regarded this as WISDOM. Hindu chieftains were greedy and cruel, and did not do any work for public benefit. People in general were coward and mean. Disorder and disintegration prevailed everywhere; organisation and administration were hardly found. The condition of Southern India was even worse. Men and women were all black and barbarous, divided in innumerable castes and creeds. Every one worshipped his own god or idol and offered sacrifices to it. Women performed Sati, and many Hindus regarded it as a religious act to sacrifice their lives by being trampled under the carts of the Temple-idols. The culture of Northern and Southern India differs vastly simply because the conquering and royal influence of Mohammadans was found more in northern than in Southern India. It was for this reason that the Hindus of Northern India were generally cast in the mould of Islamic culture, and in dress and general appearance there was very little difference and distinction between a Hindu and a respectable

Mohammadan. In short, a wonderful Revolution had taken place in the Hindu culture." (1)

This is a brief outline of the condition of India and its inhabitants on the advent of Mohammadans to this country, and a mere sideview of the 'Wonderful Revolution' that was brought about by them in the culture of Hindus. Now, hear what Babu Bipen Chander Pal, a well known Hindu leader of Bengal, says about the changes that took place in the Religious, Social, and Political life of this country by the advent of Mohammadans and by their contact with Hindus. He writes as follows :—

Babu Bipen Chander Pal

"Mohammadans came as coquerors to this country, but unlike the English, they soon made India their native land, and, except religion, there did not remain any distinctive feature between them and the inhabitants of this country........................ It was simply due to the extreme sympathetic and God-fearing feelings of Mohammadans that such a great Revolution took place in the religious life and thoughts of a vast country like India. Entering India as victors, Mohammadans did not leave the culture and minds of thousands of its people unaffected."

"On entering India, Islam introduced us to new legislatures and laws, taught us new methods of

(1) "Vakil" Amritsar, dated 22nd August, 1917, page 5.

Government administration, made us acquainted with the modern objects and policy of a Government, and created a feeling in the various persons and parts of India that was the bearer of more extensive political and social objects and advantages. Long before the advent of English in India, Mohammadans had the honour of organising the Government, and uniting the various nations of India.................When Islam attained some power and influence, Mohammadans treated the followers of other religions with great toleration, and protected their Liberty and Rights in the utmost possible way in this world........." (Payam-I-Aman).

The boons that Mohammadans have conferred upon Indian culture, language, and literature, are described as follows by Srimati Sarojini Naidu, the well known Hindu Leader of the Deccan :—

Srimati Sarojini Naidu

"To-day we should take a lesson from the liberty and democracy of Islam. (I am not taking democracy in its political sense, but in a general sense, without attributing any particular meaning to it). When Islam entered Spain, it did not deride at the mental, religious, and spiritual inheritance of the Christians of that country; it did not look them down. It gave them every sort of liberty. The Arab armies reached the doors of France making incursions after incursions, but why, with what aim and object? Not certainly for conquest, or victory, wealth or plunder.

Annexation has always been a temporary object of Islam. Its main aim and object was a general propagation of liberty and freedom, and the extirpation of slavery. To-day we are dying for extension of countries, and for jagirs and properties, but Islam never aspired for Lands. Its ambition was never any province, or country, or land. Its object was the salvation of the whole world. It was with this only object that the Muslim missionaries travelled from one country to another. Have the Christian missionaries come to India for the propagation of their religion only? The Arabs did not conquer countries and lands only; they also conquered hearts and minds. They brought about a Revolution in the literatures and thoughts of nations. Who made the Persian language so sweet, delicate, beautiful, and fine? This intermixture and amalgamation of Aryans and samitics, this blessed influence of the Arabs gave to the Persian language the wealth of poets like Hafiz and Khusru. Mohammadan brethren! it is you who gave our dreams and conceptions (Philosophy) the garb of reality and truth, and it is you who gave life and spirit to our empty meditations and fancies. Come, let us efface the unpleasant historical grievances and complaints from our hearts, forget the ill-treatments, and remember only the obligations that the Mohammadans have conferred on our language and literature. Islam has given us a pretty language (Urdu) which is an undying monument of Hindu-Muslim Unity. Go to any part of India, and you are sure to find this monu-

ment of national Unity in one shape or the other......... Gentlemen, do you (Mohammadans) know what great services you have rendered to the world towards its Sciences and Arts. Good manners, bravery, manliness, and generosity have always been the national characteristics of Mohammadans. Like us, Hindus, they have never been niggardly in the propagation of learning, but were always anxious to instruct and teach all human beings." (1)

As for the toleration and broadmindedness of Mohammadans, Mr. Chunnilal Anand M.A., a great Hindu scholar of the Punjab writes as follows :—

Mr. Chunnilal Anand M.A.

"Qasim, the Arab general, invaded Sindh for conquest, (2) and he conquered it also. He did not live long in Sindh because three years after this invasion, he was called back. The new province, passing through many vicissitudes, remained a part of the Arab Empire till 1871. Like other places, the Arab invasions on India also were in fact made for the expansion of kingdom, and so, during these incursions, no religious violence was done to the people. Like his other compatriots, Qasim did not believe in the policy of religious persecution of the

(1) "Vakil" Amritsar, dated 26th January, 1918, pages 6 to 7.

(2) No, he did not invade Sindh with this object but to protect Mohammadans from the tyrannies of Raja Vamir. The Author.

unbelievers. He respected the social and religious customs, and beliefs of Hindus. Although in pursuance of the precepts of the Prophet, he had levied Jazia on them, but they were as much protected by law as the Mohammadans themselves. The social and religious beliefs of Hindus were not interfered with. They worshipped their gods, and when desired by them, their sectarian customs and regulations were given the status of law. Qasim was no Iconoclast, nor was any other Amir, who came after him, an idol-breaker. With the expansion of kingdom, all Government posts were opened for Hindus. Brahmins were appointed as Revenue Officers and Collectors, and Qasim had awarded the highest and most responsible office of his time, that is, the post of a Vazir, to a Hindu Philosopher, named Kaksa. Under the Arabs, Sindh was a land of religious liberty." (1)

A Hindu writer, Mr. Ramsen Basu, M.A., gives the following short account of the services rendered by Mohammadans to Indian culture :—

Mr. Ramsen Basu M.A.

"What great interest and taste they had for Indian music in courts, what proof of their toleration they gave by appointing Hindus to high and responsible posts, how they wrote political and religious books, and trained princes and princesses to keep civilized and cultured companions with them—are some

(1) "Muslim Rajput" Amritsar, dated 23rd May, 1923, page 5.

of the facts that go up to show in sufficient degree that much injustice has been done to the history of the past which is simply because our Historians have left out some facts....................Luckily for India, now the scholars of all sects, nations, and communities, Hindus, Mohammadans and Christians, have discovered new methods of studying Islamic India which have made us acquainted with innumerable cultural deeds of the Mohammadans of India. We have now begun to realise that the culture of Indian Muslims combined with qualities they had imbibed from the countries west of Asia influenced many aspects of Indian life."

"If we over-look the destruction of Indian temples, libraries, and treasures of arts, commerce, and industries, during the short early period of semi-barbarous Pathan Rulers of India, we will find that Indian Mohammadans deserve great praise and commendation for bringing to this country many new arts, thoughts, and things of foreign countries and for encouraging the declining Hindus and their industries. Lofty temples, spacious mosques, grand and stately palaces, amusement parks, and gardens—all these things go up to show that Mohammadans of India were very fond of grand buildings, adornment, and refinement. Mugal painting shows the splendour of the Mugal princes of India. They rendered a timely help to the Indian art of music which they themselves learnt, otherwise its progress was impossible." (1)

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(1) With reference to "Forward", from "Zamindar", dated 9th April, 1925, page 5.

Professor Ishwari Parshad, a well known Hindu Historian of U.P., summarises as follows the research work he has done on this subject.

Professor Ishwari Parshad

"Instead of countless Hindu states and kingdoms which were always fighting one another, the Islamic conquests established a united monarchy in India and gave a lesson to the people that they should follow only one ruler in a country. This principle added the elements of life and zeal to the stock of our nationality, and introduced a new civilization which is in every way commendable. The customs and manners of Mohammadans raised up the customs and manners of Hindus to a great level. The elegance and delicacy found in our society to-day is to a great extent attributable to the good services and influence of Mohammadans. The Mohammadans introduced a new language through-out India which has in itself a wonderful literary treasure. They produced a revolution in the Indian science of architecture by constructing grand and handsome buildings." (1)

Sir P. C. Roy, the renowned scientist, observes as follows :—

Sir P. C. Roy

"Whatever may be the causes of the coming of Mohammadans to India, they are at present as much the

(1) "History of middle ages in India", by Pundit Ishwari Prashad, M.A.

real inhabitants of this country and the true sons of mother-land as Hindus themselves."

"For centuries together, the Hindus and Mohammadans have been living in this country as brethren. Their lives, their mutual benefits, and their necessities and wants are now so much mixed up that it is difficult to separate them, and it is now absurd to say that India is the step-mother of Mohammadans and that their real benefits and relations are with some other country............... It is not true to say that by coming to India, Mohammadans have unsurped it, and have not done any thing for its uplift; on the contrary, they have made an invaluable addition to the Indian Arts of architecture, music, literature, and politics. The intelligence and wisdom of Mohammadans has done much to train and civilize the people of India. How ugly would the Indian goddess look if we take off the beautiful garb that the Mohammadans have put on her body. I need not say anything about this. You can yourself judge it better. A mention of Qutub Minar, Sikandra, and Taj Mahal would be quite sufficient...........Some of the great generals and Vazirs of the Mohammadan Emperors were Hindus. It was not a time when a thing justifiable in theory was absent in practice. Hardly had one and a half century of English rule passed in India when we were all mad with joy simply because a Lord Sinha was appointed to the post of a Governor of a Province. But, during the reign of

Mohammadans, many more Sinhas like Mansingh, Juswant Singh, and Jai Singh (a few as an example) were appointed to more responsible and greater posts...........Religious toleration, which is always the result of broad-mindedness and Catholicism, was a basic principle of the reign of Moghul Emperors, and we cannot find even one exception to this. Pages after pages have been written on the short-sightedness and religious fanaticism of Emperor Aurangzeb, but even during his reign, as Elphinston observes, 'It does not appear that a single Hindu under-went the punishment of execution, imprisonment, or fine, for his religious beliefs or was taken to task for his hereditary worship'."

"History proves that the most trustworthy generals of this so-called fanatic Emperor were Juswant Singh, and Jai Singh.........Sher Shah was a Pathan, but look how he treated Hindus. His department of public welfare is well known, and it is not for me to make any comment upon it. I may, however, mention one thing, which might not be known to all, that in the innumerable inns and *Musafir-Khanas* that he had got constructed through-out his empire, a special arrangement of food was made for Hindus, which was entirely in the hands of Hindus, while that of the Mohammadans was in the hands of Mohammadans, the object of which was that the religious feelings of nobody might be hurt."

"It would be sufficient here to quote the remarks of two English Historians about Sher Shah. Mr. W. Crooks writes 'Sher Shah was the first man to establish a kingdom based on public good will'. Mr. Keen observes 'No other Government, not even the British Government, have shown such wisdom as was shown by Sher Shah'."

"As regards the successors of the Moghal Emperors, I think it would be sufficient to quote the opinion of Mr. Renn. Writing about the reign of Antonine, the author observes as follows:—

'The line of subject-cherisher Emperors like Hadrian, Antonine, Marcus, and Peps will not be found anywhere except in the reign of the Moghuls which produced in succession Emperors like Babar, Humayun and Akbar......'

"Islamic democracy greatly helped in doing away with the thousand-years-old caste system of Hindus and also created the feeling of Catholicism, and enlightment in the Hindu society. The Vishnu movement of Bengal was a result of this influence...." (1)

After reading these quotations some of our readers might question as to what have these quotations to do with the main subject of this book. To them we would humbly reply that they have to do much, having as they do a deep relation with our

(1) "Nijat", Bijnore, dated 15th February, 1923, page 4.

main theme, because before writing anything on our main subject, we want to show to our Sangthani brethren—who are wont to say always that Mohammadans are foreigners, that they have no sympathy with or care for India, that they have not rendered any service to India, and that, therefore, they have no right to crave for "Rights Rights"—that the Mohammadans are not foreigners, but are as much the inhabitants of this country as they themselves are, that nobody and no nation has so far rendered so many services to India as they have, that India does not lie under obligations to any other nation more than the Mohammadan Nation, and that these very sincere and great services and obligations of Mohammadans prove that they are now the Lawful heirs of this country.

These and the forth-coming quotations and observations are very precious documents written by Hindus themselves in support and praise of Mohammadans, the truth of which cannot be denied by anybody.

Professor T. L. Visvani M. A., a Hindu Scholar of Sindh, observes as follows:—

Professor T. L. Visvani.

"It is certainly no exaggeration to say that Islam has made a great contribution to the thoughts and social customs of India. It laid the foundation of Nationality in India, and greatly improved the philosophy of poetry, the art of archi-

tecture, and other learnings and sciences, by their extraordinary intelligence and wisdom. Thus, there does not exist any such handsome and attractive building as Taj Mahal even in the world of dreams. Democracy and equality were always the ideal of Islam. Although the Mohammadans of India and other countries failed to follow this ideal strictly, it is note-worthy that Huzrat Omar, the second Khalif, struck the first blow on the practice of slavery when he made a general proclamation, in Palestine, of the freedom of all slaves. Our English Rulers failed to carry out the standard of nationality and greatness that was the ideal of Emperor Akbar. The reformations of fifteen or sixteen hundred years that appeared in the shape of the movements of Guru-Nanak and Kabeer could not remain unaffected by Islam, and even now many Mohammadan *darvishes,* for instance Tabriz of Multan and Lal Shah of Sewan, have great hold on Hindus." (1)

Mr. Makundi Lal B.A., Bar-at-Law, has also contributed an article in "SARASWATI" of Allahabad which is translated as follows:—

Mr. Makundi Lal B. A. Bar-at-Law

"The new-comer Mohammadan rulers paid great attention towards the industries of India also. They engaged Hindu architects and painters by whom they got constructed new palaces,

(1) "Muslim Rajput", Amritsar, dated 14th January, 1926, pages 5 to 6.

mosques, mausoleums, etc. Thus, a new chapter of the art of architecture was opened in India, and the world-renowned palaces, mosques, mausoleums, forts, etc., that are found in India today are the fruits of Islamic civilization. In our opinion, the greatest influence of Islamic reign in India was in the direction of its painting and the art of architecture, which were improved by its contact. It was a time when the Hindu art of painting was almost dying, and the construction of new palaces, grand buildings, and temples was stopped. If the Mohammadans had not come to India, art would have become extinct altogether."

"Literature also made great progress in the reign of Mohammadans. We have given a brief account of the services that Alberouni has rendered to India, and to the world at large, through his literature. Most of the Mohammadan rulers themselves were great authors, and in the courts of most of them, there were great scholars and poets. Some of the well-known literary men and scholars of that time were, Hasan of Delhi, Minhajus-Siraj, Zia Barni, and Moulana Omrani. Many Mohammadans were great Sanskrit scholars. At that time a great progress was made in Sanskrit, and many dramas were composed. The Brahm-Sutr Parth Sorthi of Ramanj, the Karam Mimansa of Misr, the Git Govind of Jain Deo, the Hmmer-Mad-Mardan of Jai Singh Suri, and the Lilet Addhu of Rip Goa Swami, the Vazir of Husan Shah, were written at

this time. Mitakshra of Vigayanshwar, and the Vayabhag of Gimut Wahan, also were composed at that time. Kallan also wrote his well-known history of Kashmir during the Mohammadan rule. The scholars of Jain religion also, of whom Hem Chandra is a well known author, wrote many books at that time."

"Hindi language also was overhauled during the Mohammadan rule. The writing of Amir Khusru, the most renowned scholar of the time, are full of many Hindi words. Like Arabic language, he has also recognised the Hindi language as a great language. He went so far as to say that Hindi is a better language that the language of the town of Rai in Iran and the language of Rome(?) (1) In his opinion, Hindi also was a regular and perfect language like Arabic. He has also observed that Hindi is embellished with Figures and Metaphors."

"Local languages...... In Bengal also, literature made progress at that time. The Bengali Ramayan of Kabirat Das was translated from Sanskrit into Bengali language in 14th century. Malli Gharushu, a courtier of Nusrat Shah, translated the 10th and 11th parts of Bhagvath, and on the desire of Pargul Khan, a General of Husain Shah, Koindra Parmishawar translated Maha-Bharat in Bengali up to Istri Parab. Similarly, the Mahratti language also made a great progress at this Islamic period."

(1) That is, the Persian language of the highest quality.

"In this short article we cannot give an account of all the improvements made from the advent of Mohammadans till the end of 15th century. It is sufficient to say that the Islamic period was not a period of decline and fall of India but a time of progress and advancement. Hindu civilization had become rotten and devoid of all spirit and life, and was greatly in need of external influences, and the remedy that was required to make a weak India strong was supplied by the advent and rule of Mohammadans in India."

The blessings of Islamic period.

"The Modern Western scholars compare the India of those days with the modern civilized countries of the world, but if we compare the India of those days with ancient Europe, then, in the words of Professor Ishwari Prashad, we will have to remind our readers that at that time the Roman Catholics of Europe practised great tyranny and oppression over their subjects. Freedom of thought and religious liberty were altogether crushed. But in this respect the Mohammadans were far more advanced than the Western nations of those days. At a time when Philip II, the ruler of Spain, had declared that it was far better not to rule at all than to rule over the freedom-loving and Free-Thinker 'Heri Monks' and at a time when Queen Elizabeth of England was oppressing the Roman Catholic Christians of Ireland and molesting them

greatly, Mohammadan rulers, like Sher Shah and Akbar were proclaiming religious liberty, toleration, and forbearance, and were creating the feelings of mutual love, affection, and fraternity, among non-Muslim nations and communities. During Mohammadan rule in India, the heroism and bravery of Hindus was not extinct as it is today. Hindu Rajas, Chiefs, and Zamindars were always ready to fight Mohammadan rulers and some time they did fight them. But there is one thing that the wealth of India remained in India. However extravagant and luxurious the Mohammadan rulers might have been, all that they spent remained in India. Even after the lavish expenditure and plunder of the countless wealth of India, there were sufficient means of livelihood in the country at that time and the country abounded in wealth and happiness. It is certainly a broad-day lie to say that the Mohammadan rulers and Emperors of India were uncivilized and robbers. It was at that uncivilized time that Rulers like Balban and Alauddin Khilji ruled India who were well versed in the principles of good Government and endowed with every good attribute and quality. It was at that time that the friends of knowledge and learning like the scholarly Mohammad Tughluk and Ibrahim Shah Sharqi, and the peaceful ruler like Nasiruddin Tughluk, and many valiant heroes, like Ulugh Khan, Jafar Khan and Malik Kafur were born in India. Rama Nand, Chetanya, Kabeer, and Guru Nanak, the greatest

reformers of the last days of Hindu Rule who brought about great changes in and revolutionised the nations and religions of India, were born at this time. The nation which produced such pious and religious reformers even in an Iron-age cannot be said to be a declining nation, the country which produced such spiritualists even after losing all supreme power and authority cannot be devoid of any future, and to call that Government and kingdom, which produced such publishers and teachers of free thoughts and during which such new, tolerant religions appeared, a tyrant, and enemy of religion, uncivilized, and atrocious, is to draw a curtain over historical facts."—*"Saraswati," Allahabad.*

The advent of Mohammadans in India proved auspicious, profitable, and useful, not only for the High Class Hindus, the patricians, but also for those millions of human beings who had no place in society and who were kicked off forever as untouchables and depressed. It was during the Mohammadan rule that they realised the true meaning of humanity. Thus, a Christian research scholar draws a picture in the following article to show how madly and enthusiastically these miserable and down-trodden creatures welcomed Islam, and how, after centuries of slavery and degradation, they got the true status of Man. And the truth is that this service that the Mohammadans

rendered to India in particular and humanity in general is quite unprecedented in the annals of the world.

Professor T. Arnold B.A.

"When the Muslim Missionaries entered Bengal, the depressed Classes and the original inhabitants of that Province who were regarded as outcastes from the Hindu religion and who were undergoing every sort of disgrace and torture at the hands of their Aryan Chiefs, advanced to welcome these Mohammadans with open arms. In the eyes of these people who were poor fishermen, hunters, robbers, or low-caste farmers, *Islam was an incarnation of blessing from Heaven for their salvation.* It was the religion of the ruling Nation whose publishers and missionaries these Godly people were, who had brought the welcome news of Unity and equality of all men to the people regarded as low and mean by all their co-religionists." (1)

Mahashai Sant Ram, B.A., has also acknowledged these facts as follows :—

Mahashai Sant Ram B.A.

"The invasion of Islam was made through the North-West of India. The Hindus were at that time divided in small groups of different castes and high and low class people. There was no single thread to tie them in one bond of Unity. Evidently,

(1) Translated from "Preachings of Islam", page 298.

therefore, they could not muster strength to confront this invasion. Islam was a blessing of God for millions of untouchables and depressed class people, because it gave them rights of the Equality of man, and naturally one after another entered the fold of Islam." (1)

We can give many more quotations, but even those already cited are quite sufficient to show how much tolerant, benign, kind, sympathetic, and true servants of Humanity these Mohammadans were.

We would now give an account of a very important, note-worthy and commendable service that the Mohammadans rendered to India and that made this country prominent in all the countries of the world, namely, the industrial works of Mohammadans. Mohammadans promoted the commerce and industries of India to such an extent that, once at least, the supremacy of India was established in this respect throughout the world. This is such a great service of Mohammadans to this country that, even if we put aside all their services and take up this side only, we will come to know at once how much love, real affection, and regard the Mohammadans bore for India, and how, by encouraging the artists and craftsmen of India, they made this country the best commercial and industrial centre in the world, which in

(1) "Pratap", dated 1st November, 1928.

itself was sufficient to draw almost all the nations of the world towards it. The full account of the commercial and industrial services of these true well-wishers of India requires great space which we cannot afford here. For the present, therefore, we give to our readers, as an example, a few quotations from the writings of some non-Muslim scholars which would show what a splendid and astounding progress India made due to Mohammadans and that before their advent it possessed no particular commercial or industrial status in the world.

Babu Bankam Chandra Lahiri writes as follows in his well known book "Emperor Akbar" :—

Babu Bankam Chandra Lahiri

"Emperor Akbar promoted commerce and industries also to a great extent. Every Indian handicraft was encouraged. In many places, Government workshops were opened for making durries. In these workshops, so beautiful and durable *durries*, guns, and cannons were prepared that the foreign travellers were simply struck with wonder on seeing them. The Emperor also promoted the weaving work of silken and woolen cloths to a great extent in India. In Kashmir and Lahore, many schemes were brought into operation to improve the manufacture and handiwork of shawls. In hundreds of Government workshops, many articles were prepared at Government expense."

Mahashai Sukh Sampati Rai Bhandari writes as follows on page 58 of Bharat Darshan :—

Mahashai Sukh Sampati Rai Bhandari

"Emperor Shah Jahan also encouraged the Commerce and Industries of India to a great extent. The following incident would show what fine *muslin* was prepared at that time in India. 'One day Raushan Ara, the daughter of Emperor Aurangzeb went before her father, dressed in a silken sari of *Dhaka Muslin,* having twenty folds. The *muslin* was so fine that even with twenty folds her body was visible through the sari.' Aurangzeb got very angry and exclaimed indignantly. 'Why have you come naked before me. Go at once out of my presence.' From this account our readers can well judge what a fine *muslin* was prepared even at the time of Aurangzeb."

Benn, the well known Indian historian, also admits that :—

The Historian Benn

"Till the year 1735, the cotton cloths were prepared not in any one particular Province but throughout India. Cotton was produced here in as much quantity as grain is produced now. Bengal was famous for fine *muslin.* The Coromandal coastal country was known for fine *chintz.* Surat was especially famous for a well known and durable cloth. In Machlipattam, very good handkerchiefs were made. On the coastal country of the river Krishna, very good dyes

were prepared. Machlipattam had a special fame for *chintz* cloth. Long cloths and short coats came from Madras. Besides this, many other cloths of India were famous in the markets of Europe and Asia."

The same historian writes at another place, "As regards the fine *muslin* of India, many Europeans were of opinion that they were not prepared by human hands but by some worm, like spider".

And whose august attention and glorious efforts resulted in such an industrial perfection? The efforts of Brahmins, or of Rajput Rajas, or of Maharattas, or of Sikhs? No, no, it was the result of the great endeavours and sincere intentions of those venerable Mohammadans who are to-day called foreigners, tyrants, and robbers. It was due to these Mohammadan Emperors of India, that if the Europeans in general and the Englishmen in particular used any cloth with great liking, it was the Indian made cloth. There was a time when, as an English writer observes, "Almost all Englishmen have begun to use the Indian made clothes."

In 1708, Daniel Defoe contributed an article in a paper to the following effect :—

Daniel Defoe

"Englishmen like the Indian cloth. At first the Indian *chintz* and stamped cloth was used for preparing carpets, etc., but now, even the ladies of our country use them. What to say of others, even the Queen of England likes to wear China silk and *chintz* of India. To-day,

we find Indian cloths everywhere in England, in our visiting rooms and chambers, in the curtains of our houses, in our beds and pillows, in the dress of our women and children, and, in short, all round us we see Indian-made cloths. Almost all the cloth comes from India." (Bharat Darshan, page 61.)

Space does not allow us, otherwise we would have cited countless other quotations showing the superiority of Islamic India to other countries of the world in every respect.

From the above quotations, our readers can themselves judge what the wealth and respectable condition of its inhabitants must have been when the commerce and industries of this country had reached to such a perfection and summit of progress. Judge for yourself about the daily life, the social intercourse, the food and dress, and other cultural requisites of the people who abounded in wealth and riches.

As regards the literary and educational condition of India, our readers may read a sentence from a speech of Mr. Gandhi, which would very easily show the educational condition of India during the Islamic period of reign.

While delivering a speech in Benares, Mr. Gandhi has remarked as follows :—

Mr. Gandhi

"Before the advent of the British in India, there were 30 thousand schools and colleges in this country, with a

strength of 200 thousand students reading in them, but today the Government of India can hardly quote even 6,000 schools" ("Musafar" Agra, dated 3rd December, 1920, page 5.)

The detailed account of the Literary, Political, Commercial, Industrial, Social and Reformatory works of Mohammadans requires many volumes but, as, for the present, space does not allow us to do full justice to it in this short book, we refrain from quoting more quotations and confine ourselves to only the few extracts cited above. We are sure that even these few quotations are quite sufficient to show our readers in what a deplorable condition India was before the advent of Mohammadans in this country; how its inhabitants were given up to false notions and beliefs; how unacquainted they were with the Equality of Man; what a dirty life they lived; how unfamiliar they were with purity and cleanliness; how cowardly and mean their habits were; how much disorder and disintegration prevailed throughout the country; how much divided they were in countless castes and creeds; how dissipated they were; how unknown to them were the ideas of democracy and liberty; how much unacquainted they were with the high principles of civilization and culture; how devoid they were of Science and Arts; how they despised progress; how they were quite ignorant of commerce and trade; how they did not know administration and organisation of Government; and how they had been deprived of all progress, prosperity and happiness.

And from these very quotations our readers can infer how much auspicious, blessed, and fortunate did the advent of Mohammadans to this country prove for them; how much these Godly and pious people suffered on seeing the miserable and wretched condition of this country and its inhabitants; what earnest and sincere efforts they made to raise it from the lowest depth of degradation to the summit of progress and advancement; how by their blessed efforts they blotted out that darkness, barbarism, ominousness, calamity, and affliction of this country which prevailed here before their advent; and, then, how, after great efforts, they made it the greatest market and emporium of the world, by making it flourish and prosper, overflow with honey and wealth; and promoted its commerce and industries to the greatest extent. These quotations must have also shown them how Mohammadans imparted life to the literature, culture, and civilization of this country and not only embellished its inhabitants with the ornaments of knowledge and learning, but also polished their intellect, brightened their minds, and made them men in the true sense of the word, by giving them lessons of Liberty, Equality, and Fraternity; and how they converted that country into an Empire which was before them divided into small Jagirs, States and Areas. More than that, they made India the greatest power in the world by annexing their native lands—the free countries of Yaghistan, Afghanistan, Samarkand, Balkh, etc., to it. And, although they were the conquerors and

rulers of India, they did not like it for a moment to profit alone by the wealth and richness of this country, or to taste the sweet fruit of their efforts; on the contrary, they made others also share in their prosperity and happiness, and allowed all their subjects to get the full benefit of the wealth of this country, by granting them Jagirs, properties, and lands.

In short, the toleration with which these pioneers of Unity ruled India, after making it their motherland, remains almost unprecedented in the annals of the world. The broad-mindedness, generosity, and resignation, that their subjects saw during their time has been never seen by any one in any non-Muslim country or land of the world.

Therefore, our readers can themselves judge and decide whether these venerable, good-hearted, and blessed people—who ruled this country with such toleration, catholicism and generosity, for centuries together; who raised it from destruction and degradation to the highest summit of perfection and progress; provided for them every luxury and good thing that is required in any civilized, cultured and advanced country; allowed every one, of whatever caste and and creed, to get the full benefit of the fruits of their efforts and exertions; and treated every one equally, without any distinction of caste or creed—did not deserve gratitude and thanks of the inhabitants of this country, and was it not proper for the people of India to remember their royal favours forever and

forever, and to refrain from committing any treachery, even in name, against their benefactors and patrons?

Did not humanity and morality demand that the inhabitants of India should have kept up relations of Unity and co-operation with such real and great benefactors of their country, and were not the services of these pious people so much as to have extracted a vow of allegiance and loyalty to them forever? Did not their sincere services entitle them to everlasting allegiance and loyalty on the part of Indians? Every just and noble-hearted man who has got any regard for justice, equity, and impartiality, would openly declare that the people—who treated this country and its inhabitants in the best way possible; brought them up from their disgraceful and humiliating position; honoured them in every way; released them from misfortune, and exalted them—really deserved that their services and obligations were acknowledged and remembered and that Indians should not have broken their bond of Loyalty to such of their benefactors and patrons.

The requitement of these innumerable obligations and services of the Mohammadans.

But, is it known what the real truth is, what history says, and what the annals of India tell us? Alas! history and annals of India are telling many a sad tale of ungratefulness, unthankfulness, and

treachery. They tell us with weeping eyes, how those people, on whom constant favours and obligations had been showered and who were treated most benignantly and kindly, proved treacherous and disloyal to their patrons and benefactors, and how much trouble did they give their patrons and masters by fraud, deceit, and treachery. They possessed no status before. They made all progress and attained all perfection on account of these persons who had come as a blessing of God to them. But, we should praise these high-minded, good-hearted Mohammadans who saw the treachery, plots and disloyalty of these Hindus clearly but connived at them; saw them thrusting daggers in their body but pardoned them; found them very refractory and rebellious but over-looked them; and; on the contrary; favoured them all the more with royal patronage and gave these perfidious and disloyal persons rewards and dignities.

History tells us the names of those who top the list of these ungrateful and disloyal persons. As an example, we would give the names and histories of the following gentlemen :—

KHUSRU is the man whom Mubarak Shah Khilji honoured with many royal favours, so much so that he was made the Madarul-Maham of his wide kingdom, but how did he repay these royal favours? This traitor assassinated his patron treacherously at night. The following account given in a history by

a Hindu called, "The Annals of Indian History" will give some idea of his meanness and wickedness.

"On the death of Alauddin Khilji in 1372, Mubarak Shah Khilji succeeded him, but in fact, all Government affairs and power of the State were in the hands of a low-caste Hindu Arya, Khusru Khan by name. This man first got Malik Kafur assassinated, then he assassinated Mubarak Shah himself, and crowned himself as a ruler. *Khusru Khan was in fact an Arya,* although in name he had become a Mohammadan. It is possible that in this way *he might have formed a plan to establish Aryan Rule in Delhi.* He sat with the (Holy) Quran under his throne, and got idols placed in mosques." But, as it was still the desire of God to see Mohammadan rule in India, he was killed by the hands of Pathan chiefs.

The second traitor, HEMU BAQQAL, also was a great favourite of his master.. He also aspired to lay the foundation of Hindu rule in India, the moment he got sufficient power to do so. At first he killed his benefactor and patron, and then, in the words of *Professor Balkrishn Sahib, M.A.,* he "conquered Agra and Delhi..............and established his rule in Delhi as Vikram Adatya." (*The History of India, part second).* But, as at that time the stars of Akbar were on ascendance, this treacherous *Bunya* could not get time and opportunity to expel the Mohammadans out of India, and,

after a few days only, he was routed and killed by the armies of Akbar, the Great. Thus, this second plan of the traitors was also frustrated.

The third traitor, PIRTHI RAJ, was a vizir of Akbar. He had come to him in a very wretched condition, but as Akbar was a kind-hearted and charitable ruler, he was soon promoted to high ranks. This Hindu proved his "Loyalty" in this way that when the Emperor Akbar annoyed Maharana Pratap by inflicting upon him defeats after defeats and he began to starve, he wrote a letter to Akbar acknowledging his defeat and asking pardon and Royal favour, making on his part promises of loyalty to Akbar. On receiving it, "Akbar showed that letter to his vizir Pirthi Raj. Pirthi Raj said in reply that it was a forged letter, then he himself wrote a letter to Pratap which was a double-entendre meaning that Pratap should go on fighting and not lose courage, because in the end he will gain victory etc." (Annals of Indian History, page 104.)

The fourth is MAN SINGH. Everybody knows that the Emperor Akbar had exalted him to the highest ranks and dignities, but is a well known fact that he gave much trouble to Akbar in his old age by turning his son Jahangir against him. But, praise be to the Islamic sense of forgiveness, that the Emperor did not even make a mention of it.

The fifth traitor is JAI SINGH. Historians are well aware of the favours showered on him by Emperor Aurangzeb, but this 'loyal' servant of the Emperor deceived his master in the battle-field just at the time when early in the morning Aurangzeb was going to confront his enemy. Was not the marching off of this 'Loyal' servant with all his armies from the camp of Aurangzeb an act of treachery; but praise be to this lion-hearted Emperor who found out everything but did not utter a single word in protest against Jai Singh; on the contrary, he showered all the more honour upon him after that.

JASWANT SINGH also was a great official of the Government, and was regarded as the most trust-worthy favourite of the Emperor Aurangzeb, but in fact in his heart of hearts he aspired for Hindu rule in India. The author of the "Annals of Indian History" writes in plain words that "In his heart, Jaswant Singh prayed for the success of Sivaji" (page 130). And who was this Sivaji whose success he so much desired? It was that Sivaji who in the words of Munshi Tota Ram Shayan "hated the Mohammadans like anything," (Tilism-I-Hind page 87) and who was seeing dreams of Hindu Raj day and night.

CHOUHAR MAL is the man whom Emperor Jahangir had made the Commander-in-Chief of his Army and sent him to conquer Kangra. But no

sooner had this Hindu reached Kangra than he revolted and joined the enemy, and forgot all the favours and obligations of his benefactor at that time.

Who was SHAH JI? He was the father of Sivaji Mahratta. Those who have studied his life know well how he played treachery with the Mohammadan Kingdom of the Deccan, and joined Aurangzeb, and then, in turn, he deceived Aurangzeb also.

The above instances are quite sufficient to give our readers an idea of the 'Loyalties' and 'faithfulness' of these Hindus, and to show what great favour did the Mohammadan rulers of India confer upon them; how ungrudgingly they showered the rains of wealth and richness upon them; and granted them most important and high ranks; but, the moment they rose up, they proved refractory and rebellious and began to dream of Hindu Raj.

CHAPTER I

The real cause of treachery and disloyalty.

Now a question arises here naturally that how is it that the more the Mohammadan rulers trusted these people and showered favours on them, the more they proved treacherous and disloyal to their masters, patrons, and benefactors. The answer to this question, that we have been able to understand after turning pages of the ancient history of India, is that in fact the Hindus in general or even those above-mentioned traitors are not to be blamed so much as that class of people who had been spreading, in secret, the germs of anarchy and revolution amongst every class of the subjects of Mohammadan Emperors from the very beginning of Mohammadan rule, and who heartily desired to over-throw the Mohammadan Kingdom, somehow or other, for-ever.

If our readers ask us who these people were who cherished such impure designs in their hearts against the true well-wishers of this country and its inhabitants, and whose high-handedness and plots brought about such remarkable changes from time to time, we would reply that they were "The Brahmins and bards". Yes, it were these people who cherished

in their hearts a fond desire of establishing Hindu Raj in India, and who, from time to time, instigated Hindus of all sects and classes to make efforts for this, and over-throw the Government of the time.

This naturally leads to another question, that when the Mohammadan rulers were so much tolerant, generous, and liberal, towards all their subjects; when they had given the Rajputs, Bunyas, Zamindars, and the depressed-class Hindus rewards and dignities; provided every sort of ease and comfort for them; allowed all their subjects freedom of conscience, and freedom of religion; protected their lives and properties; and safe-guarded their honour and good name; why at the same time they did not care for this class of people and why did they not keep them also under their obligations and favours?

Suffice it to say in reply, that as the people of other sects, classes, and communities of India remained under the obligations of Mohammadan rulers of India, and were granted favours by them, in the same way special consideration was paid to these people also. Not only were all the gold, jewels, and ornaments, rewarded to them on the occason of Tiladan that the Mohammadan rulers distributed on such occasions, equal to the weight of their body, but even on other occasions, great rewards and dignities were showered on them, and a particular reverence was shown them as religious

prohits and family priests. Not only were they quite free to perform their religious ceremonies and devotions, but they where also appointed to most important and responsible posts of the Government, and even the post of a Vazeer was conferred upon them. And the chief Secretaries of most of these rulers and their Subedars (Governors) were Brahmins (1). Besides this, they also decided the cases of Hindus.

In short, so far as possible, the Mohammadan rulers of India did not grudge to pay every respect to the Brahmins, to treat them with all due care and regard and shower every favour upon them.

But, as Islam is the pioneer of Democracy and Equality, and as, naturally, the Mohammadan rulers also were the advocates of these principles, their law was equal for Rajas and slaves, rich and poor, citizens and villagers, Syeds and pious men, Brahmins and Shudras, learned and ignorant, low and high. Even if the heir-apparent of a ruler committed any offence, or did any wrong, he was brought within the clutches of law like an ordinary man, without any partiality or favour.

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(1) The Rowlatt Committee, appointed by the British Government to enquire into the Revolutionary Movements of India, has made these observations in the Introduction of its published Report. "The greater part of the country (India) was under Mohammadan dynasties and had been more or less under subjection to Mohammadans for some centuries; even under them the chief ministers had, however, sometimes been Brahmins."

It was for this reason that the Brahmins disliked, hated, and feared the Mohammadans, and despised the principle of the Equality of man practised by the Mohammadan rulers. It was quite natural for these people, who always regarded themselves as the favoured ones of God, above the law of a Government, and in whose eyes Equality of men had always been a despicable and evil thing, not to tolerate this just, and equal treatment accorded by the Mohammadans. Could the people whose very word was law, whose very action Penal Code at one time, and who directed people as they liked by their words, deeds, and actions, put the yoke of such a Government upon their shoulders willingly? Our readers can themselves judge whether the conceited, arrogant, and self-centred people who were themselves law-makers and legislators once; who had full control and influence over Hindu Rajas at one time, on account of their religious piety; who had compelled them to make it a law, that a Brahmin shall not be executed for any crime, not even for murder; that he shall not be expelled for any offence, but murder; that he shall not be compelled to appear in any court as witness; that his mere statement shall be regarded as sufficient in the law courts; and that he shall not be liable to cross-examination in any case whatsoever, could tolerate the authority of such a just, impartial, and equitable Government. How could the Brahmins tolerate a law which provided equal treatment for Brahmins, Kashtris, Vaishas, and Shudras? They were accustomed to and liked only

a law like that of Manu-Samarti which has provided special privileges for them, for instance :—

"If a girl commits adultery with a Brahmin, she shall not be liable to any punishment, but if she commits adultery with any other man she should be confined in a house." (Manu 8/366.)

"A man of low-caste, committing adultery with a girl of high-caste, is liable to be executed, but a man of high-caste shall not be liable to such a punishment, and it would be sufficient if he gives some compensation to the parents of the girl." (Manu 8/366.)

"A Brahmin shall not be liable to the punishment of death even if he commits all sorts of crimes, but he should only be deported with bag and baggage." (Manu 8/380.)

"Shaving the head of a Brahmin amounts to his execution, but in the case of the people of other castes and creeds actual execution shall be necessary." (Manu 8/379.)

"If a Brahmin commits adultery with a Kashtri or Vaish woman in her house, he is not liable to be shaved even, but should be released after being punished with some fine." (Manu 8/382.)

The Brahmins wanted to be granted such privileges and favours; but how could a just, impartial, and equitable Government allow distinctions between castes and creeds, and award different punishments

to people of different sects and castes of its subjects for one and the same crime.

The Mohammadan Rulers and Officials certainly respected these people and looked upon them with veneration, but it was quite impossible for them to let the Brahmins do as they liked, immune from all punishments, or to give them a very light punishment, while others were awarded full punishment under the law of the Government.

Besides this, it is a well-known fact that the Brahmins despised and looked down the Shudras and other low and depressed-class people. It was written as their *Modus-operandi* that :—

"If a Shudra sits near a Brahmin, he should be branded on the waist and turned out of the village, and his buttocks should be cut off a bit." (Manu 8/381.)

During the reign of Mohammadans, however, when the chains of slavery of these Shudras were broken and they were provided with the means of gaining knowledge and arts, and benefitting by them, it was quite evident that, after they were adorned with the ornaments of knowledge and wisdom, they should have been given chances to take part in Government affairs, and they were, in fact, given emoluments and dignities according to their knowledge, learning and capabilities. The Brahmins could not, of course, tolerate this for a moment. Instead

of being expelled or punished with the cutting off the flesh of their buttocks for sitting near a Brahmin, the Shudras and the low-caste people were now appointed to the highest Government posts, and at times were made even the most trustworthy and confident servants of the rulers of the time. Moreover, it was also the result of this principle of the Equality of all men and freedom of all human beings, practised by the Mohammadan rulers, that thousands of Rajputs, Vaishas, and Shudras entered the fold of Islam with the result that the gifts and alms that the Brahmins received from these people before, were now stopped. Besides this, the mentality of those Hindus also, who were not actually converted to Islam, was changed, and a feeling of equality and freedom from any bondage was created in their minds. It was the result of the teachings of Islam and a natural sequel to the establishment of an equitable Government and civilized society in India. But, as these things were, naturally, intolerable, displeasing and a source of disaffection for the Brahmins, they were incited to overthrow such a Government and to instigate others to revolts and sedition. As, of course, they could not tell others that they were displeased with the Mohammadan Government because it treated all its subjects, of every caste and creed, equally, and did not let them do as they liked, or that it provoked their feelings of hatred and disaffection all the more by appointing the Shudras and other low-caste people to the most high and responsible posts, according to their quali-

fications and capabilities, they, therefore filled the ears of the Hindus with other malicious and provocative things against Mohammadans, and when they were awarded the same punishment as was fixed for all equally, they raised their cries to Heaven, and said that the Mohammadans did not respect the feelings of Hindus and had no regard for them. To create more disaffection against the Mohammadan Government, they also raised the cow-question, instigated the people in the name of cows and Brahmins, and incited them to revolts and sedition.

In our humble opinion, if the Mohammadan rulers of India had studied the ancient history of this country closely and had found out and understood the mentality of these Brahmins, it was just possible that the Islamic Kingdom would not have been doomed to decline and fall. But, alas! that this fiery volcano remained concealed even from the eyes of such well informed and wise politicians, otherwise they would have kept a vigilant eye over these people, and thought out a remedy to encounter their plans and designs. Like other sciences and learnings, the Mohammadan rulers were also fond of the science of history, but it is strange that they could not know the causes of the decline and fall of Gonds, Bhils, and Dravids who were the original rulers of this country, nor of the Budh and Jain dynasties. It is really strange to think how this revolutionary chapter of Indian History escaped their notice, and they could not know and understand that these very people, who

regarded themselves the favourites of God, were responsible for the decline and fall of the Budh and Jain dynasties. It is but sure that if the Mohammadan rulers had known how these people had destroyed the first non-Aryan kingdom and the Budh and Jain kingdoms, they would have taken a warning from these historical events and concerted proper measures for their safety and protection. But, the fact is, that, to a certain extent, the Mohammadan rulers of those days were excusable, because the sources of information that are available to us or the researches and discoveries that we have been able to make about the ancient history of India, to-day, were not available in those days, in consequence whereof the Mohammadan rulers of India could not find out the true mentality and the past history of these people.

CHAPTER II



Causes of the decline and fall of the original rulers of India.

If the Mohammadan rulers of India had known that the original inhabitants of the country were not the Aryans, but Gonds, Bhils, and Dravids, etc., who at one time, as the sole masters of India, had a full sway over it and were very civilized and well-versed in politics, and that the Aryans, who came to India afterwards, had gradually expelled them from this country, and turning them away towards forest and hill, had taken possession of their kingdom; and, if they had also known those people who had sown the seeds of discontent and disaffection in the hearts of the new-comer Aryans against these original inhabitants of India, and, thus, inducing the Kashtri Aryans on every little pretext to advance against them, had taken possession of their estates and holdings themselves, it is quite possible that they would have thought out some plan to stop their mischiefs in the very beginning that grew up ultimately to such an extent that it destroyed even their kingdom.

And, if the Mohammadan rulers of India had also known the real mentality of these Brahmins and the way in which they had overthrown even the Aryan kingdom also, an account of which is given as follows

by one of their co-religionists, Pandit Narutam Viyas Ji, it is most probable that they would have made arrangements for the stability of their kingdom.

Causes of the decline and fall of Kashtria Empire.

"There was a time when the devil of superiority and inequality had taken possession of the minds of Brahmins—the sole monarchs of knowledge and learning. Their minds had begun to fly high because they were given the highest status in society. They had established inequality in the world by setting up this principle in Hindu society that even if a Brahmin committed hundred crimes, he was not liable to any punishment whatsoever. By and by this principle took a very mischievous form, because when a Brahmin was declared immune from all punishments, even after committing any number of crimes, and in consequence he began to regard himself as above the law, he began to do what he liked. He molested people in any way he liked, and no one could do him any harm. People, in those days, were like slaves to these Brahmins, and had to rub the dust of the feet of a Brahmin on their forehead. It was generally believed by them that they would get salvation only if they did whatever a Brahmin bid them to do, otherwise they will be doomed. They believed that whatever a Brahmin wanted to do was done for the welfare of the future of man, and whatever was done against his wish was regarded as irreligious. In other words,

as against the words and wish of a Brahmin, Vaid and Shastra were wholly disregarded and the word of Brahmin became the world of *Ishwar*. This wicked and pernicious principle of inequality resulted in the fall of the world. The people of Kashtria and Vaish sects began to feel uneasy and troubled, on account of this condition of affairs. They thought that if this state of affairs continued for long, and if it was a sin to do anything against the wish of a Brahmin, and atonement also was to be made in accordance with the self-willed orders of a Brahmin, they were really quite helpless. They began to think what they should do under such circumstances, where could they go for help, who would release them from this religious bondage, and liberate them from these Brahmins who had deprived them of all happiness?" (Life of Parash Ram, Hindi.)

At length, when the people of other sects were tired of this condition of affairs, they rose up in rebellion against them, and, in the words of Pandit Narutam Viyas Ji, some Hindus began to pay them in their own coins. The Brahmins could not tolerate this feeling of self-respect of other sects, and to see them struggle for freedom from their yoke of slavery and dependence. The result was that both defied each other. The Kashtrias attacked the Brahmins and the Brahmins attacked the Kashtrias. In the end, however, the result was that the favoured ones of God and the sole monarchs of religion were victorious, because their religious head and chief,

Parash Ram, had resolved not to take rest until he had not effaced the very name of Kashtrias from the world. Historians are well aware that these venerable Brahmins made (17) invasions upon the Kashtrias and at last killed them all, one by one (Maha-Bharat.). The Brahmins thus punished the Kashtrias for their disobedience and disregard of their orders, and for expressing their dislike and displeasure at their self-willed actions. Alas! Mohammadan rulers did not know that the people who had killed and put an end to thousands of their co-religionists, the Kashtrias, will surely clamour and protest against a Mohammadan Government based on the principles of Equality.

On their own part, the Mohammadan rulers of India fulfilled every whim and fancy of these Brahmins, and showed all respect to them, but this could not change their attitude and mentality. They could be satisfied and contented only when the Mohammadan rulers had acknowledged them as above all law and order of the state, and allowed them to do what they liked. This was, however, against the principles of justice, equity and law, and, as such, the Mohammadan rulers could not even dream of such partial treatment towards any of their subjects. Perhaps the Mohammadan Emperors did not know that this feeling of egotism and self-conceit of these people was mainly responsible for the decline and fall of the extensive and strong Empire of Asoka, as an impartial scholar of the

Brahmin community, Maha Maho Padhya, Pandit Har Prasad Shastri by name, has himself acknowledged as follows:

Brahmins were responsible for the decline and fall of the Budh Empire of Asoka.

"To look for the causes of the decline and fall of Morya Raj-Bans dynasty of Indian rulers, we need not go far. Although Asoka did not interfere with the religion of any of his subjects, and people of all creed performed their religious ceremonies without ony fear or alarm in his reign, still some of his orders had a contrary effect. Mr. Smith, a well-known historian, writes that Asoka had prohibited animal-sacrifice only in his Capital Patli Putr, but we find that many such orders, which prove that animal-sacrifice was forbidden throughout his empire, were promulgated in other parts of his kingdom. The Brahmins of that time liked very much to sacrifice animals, and this order of Asoka was meant for them. Thus, an ancient custom of the Brahmins was abolished by the orders of a Shudr king, in consequence of which the Brahmins felt naturally dissatisfied with him. Then again, from time immemorial the judgments and orders of Brahmins were followed in all religious matters in India, and if anybody violated any religious or social order of a Brahmin, he had to pay atonement for it, and was pardoned only on giving feast to all the

Brahmins, but Asoka formed a religious council (which formulated rules and regulations about religion) which interfered in these above-mentioned rights, and privileges of the Brahmins which they were not prepared to tolerate silently. Besides this, Asoka had fixed the principle of equal treatment and equal punishment for all his subjects, that is to say, in his reign, no distinction was made between the the high and the low, in matters of punishment and treatment. This also displeased the Brahmins greatly. In the researches so far made about the inscriptions of Asoka, nobody has been able to find out the full meanings of Vind-Samate and Vavhar-Samata. Before the time of Asoka, a Brahmin was never given a bodily punishment or the punishment of death for the most serious crime. To expel a Brahmin from the country was regarded as very harsh punishment, and to cut off his top-knot as a very insulting punishment. In Judicial cases also, a Brahmin was provided with many facilities. He was never required to appear as witness in any court or to give statements, and if a Brahmin ever appeared of his own free-will to give his statements in a court, the magistrate simply put down his evidence, but could not cross-examine him. Such being the case, the very thought of going to jail with a non-Aryan and residing there with him was most troublesome for a Brahmin. So long as the powerful reign of Asoka lasted, the Brahmins had to tolerate these things silently, although all this

while they remained very much dissatisfied; but, the moment he died, they began to defy and oppose the successors of Asoka as much as they could. But, the difficulty was, that they could not fight themselves, and the Kashtri Rajas who could help them, had been all crushed by the Nand dynasty before this. But they soon over-came even this difficulty, and got possession of a man who was useful in their purpose. This man was Pushya Mitr, the Commander-in-Chief of the Morya Kingdom. To what dynasty he belonged, is not yet known. It is just possible that he belonged to one of those warriors who were turned out of Persia by the Greeks. He was in favour of the religion of Brahmins, and hated Budh religion. At this time, the Greeks were gradually penetrating into the Morya Kingdom. Pushya Mitr first encountered these invaders, and, defeating them in a battle, came with the victorious army to the Capital, Patli Putr. The successor of Asoka gave him a hearty welcome and to celebrate this victory, a feast was given in the military camp, outside the city. At the time these celebrations were in full swing, an arrow was shot from somewhere which penetrated the forehead of the Successor of Asoka, and resulted in his death. Thus ended the Morya dynasty, and Pushya Mitr seized full power after it. Salog Agni Mitr, a drama, shows that Pushya Mitr remained with his army in Patli Putr, and enthroned his son in Bhilsa. *In this event, the conspiracy of Brahmins is quite evident.* As has been said before, the cause of this was that

Asoka had prohibited animal-sacrifice in his reign, but as soon as Pushya Mitr came to the throne, he held an Asho-Medh Yag in the Capital. Does this not corroborate the above-mentioned statement? In some of the Budh books it is written that Pushya Mitr was an enemy of Budhas. This does not appear wrong, because a few years after the succession of Pushya Mitr, Brahmins got back their lost power and influence, and, besides the Morya Kingdom, their influence also spread far and wide. *They stopped the propagation of Budh and Jain religions..............* From Manu Samarti, it is found that the Brahmins again got back the rights and privileges which they had been deprived of by Asoka, and established their superiority again in society. Asoka had declared that the title of Brahmins, Bahu-Deo, was wrong but after his death the Brahmins got more power than before. Asoka had established the principle of equality of all men, as against the caste-system. What the result of this action of Asoka was can be seen from a drama called Kirch Katak. It seems that the Raja Palak of this drama was a follower of Asoka. In his reign, the Brahmins were in a very wretched condition, and one Charo Dat by name together with his disciples had become very poor, the results of which was that starvation led a Brahmin, named Sharolak, to commit theft. When the Magistrate pronounced Charo Dat Brahmin as the murderer of a woman, he hesitated to give him bodily punishment, as he was a Brahmin. The Budh Raja,

however, did not pay any heed to this, and ordered Charo Dat to be executed. But his order had not yet been carried out, when a sedition broke out. The Raja was dethroned, Charo Dat was raised up to the rank of a Prime Minister, and Sharolak Brahmin was appointed to a high post. This proves that, because Asoka tried to place the Brahmins on equal status with the people of other sects, his Empire could not last long." (1)

We think that their fire of revenge got kindled simply because the laws of the Government of Asoka applied equally to all his subjects, and in his eyes Vaishas, Shudras, and Brahmins were all equal, and he did not let the Brahmins do what they liked. It is also true that the prohibitory orders of animal-sacrifice promulgated by him were made the cause of sedition at that time in the same way as the cow-sacrifice question was made a cause of instigating the people against the Government of Mohammadans in later years.' (2)

(1) The Annals of the history of Magadh, written by Pandit Ram Charan Upadhya B.A., B.T., page 67 to 72.

(2) Is it not strange that the Brahmins revolted against the rule of Asoka because he prohibited cow-sacrifice, while they rebelled against the Mohammadan Government because they permitted it? This clearly proves that all these agitations were only pleas, and that, in fact, they disliked every Govt. that acted upon the principles of Equality and Justice. The Author.

Causes of the downfall of the Jain Empire.

Similarly, when the Jain Empire was at its height, and the Jain rulers too did not let the Brahmins do what they liked, but meted out equal treatment to all their subjects, the Brahmins began to conspire against them and trotted out the same old plea, that the Jains did not permit animal-sacrifice.

Pandit Sheo Barat Lal Sahib M.A., writes as follows :—

Pandit Sheo Barat Lal Sahib, M.A.

"As a Hindu I must acknowledge it with shame that the Hindus have treated the Jains so meanly and disgracefully that even a most barbarous man would never have treated any other barbarous man in that way. And for what reason? Apparently there are only two or three causes of this. FIRSTLY, that the Jains had prohibited animal-sacrifice in the time of Yag, and had enjoined all their subjects to follow the principles of compassion and humanity in all matters. SECONDLY, they had enjoined that Ishwar should be followed sensibly. It was also declared that Ishwar did not like the blood of animals. *The other party, that is, the Brahmins were dissatisfied for these two reasons only.* The result was that the Brahmins *who were at first habituated to eat the fried flesh of animals by killing them* in the Vaidyas of Yag in the name of Ishwar, now burnt his own sympathetic,

kind, compassionate, innocent, and harmless brethren, the Jains, to ashes, in the frying pans of burning oil, for unjust causes and groundless reasons". (1) (Jain religion, page 25).

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(1) Please read in our second book entitled "What is Hindu Raj," the detailed accounts of the atrocities and tyrannies practised by these religious *prohits* on the original inhabitants of this country, namely the Budhas, Jains and Mohammadans. The Author.

CHAPTER III

ATTEMPTS TO STOP THE ADVANCING WAVE OF ISLAM

The Brahmins adopted a rebellious attitude against Mohammadan rule in India with the same object with which they had conspired to overthrow the Kingdoms of Budhas and Jains in former times.

The alarm of Islamic Principle of equality.

Only a short time after the downfall of Budh and Jain Kingdoms and the establishment of Hindu Raj, or more properly of Brahmin Raj, in India, the Brahmins saw the same old danger from the Northern side of India, and their hearts began to palpitate with apprehension that if the Mohammadans made an invasion through Sindh and the Frontier, and, becoming victorious in the end, got settled in India, it was certain that the principles of Equality and Democracy would be again brought into force with more zeal and enthusiasm than before. They apprehended that if their alarms proved true, and the Mohammadan power got established in India, the result would be very harmful to them, because in that case the people in general, who could remain under their influence only when there was

Hindu Raj in India, would free themselves from their clutches. They feared that, attracted by the fine principles of equality and democracy of the Mohammadans, the people would like to have Mohammadan rule in India and the result would be that they would again be treated equally with other people of all sects and creeds, an experience they had already undergone in the times of Budh and Jain rulers. Under this impression, they thought to take up precautionary measures to stop this imaginary danger, and with this end in view they destroyed the Budh kingdoms of the Punjab and Sindh and got possession of them by every means possible, so that the Budh Rajas of these kingdoms, who were afraid of the atrocities and tyrannies of Hindus, might not be able to take revenge for their cruel treatment with the help of Mohammadans. (1)

The wrongful possession of Brahmins over the Budh Kingdom of SINDH.

Bhai Parmanand, the Sangthani leader, writes as follows:—

"In the time of Raja Harash, who was a Budh, a king of Morya dynasty ruled over Sindh. A

(1) It appears that the Brahmins of that time were so much alarmed to see this swift and terrible wave of Equality and Democracy advancing towards India that they thought it proper to keep their own possession on the Frontier of India, and not to select any Kashtri king to rule over those parts. Possibly they apprehended that these Kashtrias might not go over to the side of Mohammadans.

branch of this dynasty ruled in Chittor. Sahsi was the name of this ruler. In the time of Harash, *all these Rajas and their subjects were the followers of Budh religion.* About 1650, Raja Sahsi fell ill and died. After his death, his Brhmin Vazeer Chuch by name, captured the throne and married the late Raja's Queen..............*This Chuch was a very orthodox Hindu and his succession to the throne revolutionised the religion of Sindh.* This Brahmin Raja promulgated certain laws about Lohans and Jats (who were Budhs) which deprived them of their rights. They were forbidden to wear silken clothes, were ordered to walk barefooted and bareheaded, and ride horses without saddles, and carry fuel to the Raja of Brahmanabad. It appears that the object with which the Jats and Lohans were thus distinguished from Kashtrias was *to revive with greater force the distinction of castes* that had been done away with during the height of the Budh religion. The Jats did farming work, and the Lohans the trade work, and *it was for this reason that they were deprived of all the rights of Kashtrias.* Chuch died in 1673, perhaps after a reign of 22 years. He was succeeded by his brother Chandr, who reigned for 7 years, and was in turn succeeded by Wahir, the son of Chuch" (History of Rajistan, pages 129 to 130).

We are sorry we cannot give a detailed account of all the cruelties and tyrannies practised by the Brahmins over their Budh Subjects, after capturing their kingdom of Sindh, with such treachery; but

even from the above account of this prejudiced Hindu historian, it is quite clear how cruelly they treated and humiliated in their time those who were regarded as respectable during their own rule. This above account also shows that, instead of Equality, these Brahmins again set up the same old caste-system and distinctions between patricians and plebians. Thus the Brahmins once more became their own masters.

This "Orthodox Hindu" and his other Brahmin followers did not confine themselves to destroying the Budh Kingdom of Sindh alone, but went a step further and sent re-inforcements of armies and equipments to those Persians who were fighting Mohammadans. Why did they do this? Simply for the reason that they apprehended that the wave of Islamic Unity, Democracy, and Equality, might not push aside the Persians, and come into clash with India. And to add fuel to the fire, these enemies of Equality, law, and order also gave the rebels of the kingdoms of Mohammadans refuge in their own kingdom *volens-nolens*. More than that, when at the height of their power, they also committed a third folly, that is, they robbed and plundered those war-ships of the peaceful Mohammadans which passed through Indian Ocean loaded with merchantile goods. It is well known that this act of the Brahmins was without any provocation. The Mohammadans had not caused them any injury or harm before this, nor had they troubled them in

any other way or made any invasion on them, or deprived them of their possession, or any part of their kingdom. Therefore, this hostile attitude of the Brahmins towards the Mohammadans, without any cause whatever, clearly proves that they apprehended every moment that this Islamic power might not get more powerful. For this reason, they thought it proper that as a precaution, they should weaken the Mohammadans in their own kingdom, somehow or other. Unfortunately however, it was a great folly of Hindus for which every Hindu child is sorry and repentant even today, and recalls those events with sorrow as to why their ancestors and forefathers did such a foolish thing according to the old saying, "Come swallow, kill me." Thus an Arya writer observes as follows:—

"We are in touch with the Mohammadans since a very long time. From the eve of the first half of 7th Century till the 10th Century, we had commercial relations with the Mohammadans of Arabia, and traded with them by sea. *The ships were the cause of hostilities between us.* By plundering the ships of Arab merchants, our pirates made themselves an example of the old proverb, "Come swallow, kill me," and thus *they cut their own throats.* The Raja of Ceylon had presented eight ships loaded with gifts to the Khalif, but when these ships arrived at the Bay of Cutch, the pirates plundered them all. This led to the invasion of Mohammad Qasim on

Sindh. In our country pirates always committed such mischief." (1)

This account clearly proves that the Mohammadans did not invade India "Sua-Motu", but that these Brahmins who had wrongfully captured Sindh after defeating the Budhs were the real cause of their invasion.

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(1) Here we want to correct a wrong version which some Aryas and Hindus have given to this event. They say that the persons who plundered the ships were pirates and the Hindu Government had nothing to do with such affairs, and that, therefore, the Mohammadans were not justified in invading the Hindu kingdom. But this is wrong. Firstly, if the Hindu Government had no hand in these depredations, then, to prove their innocence, they should have captured and convicted those pirates, and, after getting back the goods, Mohammadan ladies, and children from them, should have returned them with all due honour to the Mohammadans. But as they did not do so, all blame was naturally laid at their doors. Then secondly, historical evidence also proves that, in fact, Raja Wahir had his hand in all these piracies. As is written on page 167 of "Chuch Nama", the well known history of Sindh, "Mohammad Qasim announced to the nobilities of Sindh that whosoever wanted to become their brother might become so by accepting Islam, and whosoever wanted to remain in his own religion might do so, and live in peace. At this announcement, Sisarkar, the Minister of Raja Wahir, sent his chief Secretaries and trustworthy attendants to Mohammad Qasim and got refuge, and as a proof of his sincerity, he produced those Mohammadan ladies in the court who had been captured from the ships". Now, our readers can themselves judge that if these ships had not been plundered at the instigation of the Brahmin Raja of Sindh, how could they have been found in his possession. The Author.

If we had got sufficient time and space we would have shown how kindly and tolerantly these Mohammadan invaders treated the inhabitants of Sindh after conquering it, and how, on account of these Mohammadans these Budh inhabitants got released from the clutches of Brahmins and began to breathe freedom in an atmosphere of liberty and Equality.

After showing how the Brahmins, apprehending an imaginary danger, destroyed the prosperous, flourishing and tolerant kingdom of Sindh and coming into conflict with Mohammadans for nothing, cut their own throats, we would now give an account of their attempts to stop the wave of Islam through the Punjab.

Forcible and tyrannical possession of the Budh Kingdom of Northern India and the unsuccessful opposition to the Islamic wave of conquests.

Like Sindh, the Budhas ruled over the Punjab and the Frontier also, but, as in other places, the Brahmins, apprehending groundless dangers, got a wrongful possession of this strong, stable, and lasting Budh Kingdom also, and instead of Equality, they again set up the same old caste-system and distinction between the high and the low. After getting full sway over this fertile and prosperous part of India, they again committed the same folly that they had committed in Sindh, that is to say, they made invasions on the Mohammadan lands for no reasons whatsoever, the result

of which was that not only did they receive a crushing and humiliating defeat, but also lost whatever little they had still in their possession. As history records, this was the last regular military effort made by the Brahmins by which they themselves opened forever the gates of India to Mohammadans.

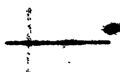
When the enemies of Democracy and Equality saw that it was beyond their power to oppose this wave of Islam, they instigated the Kashtria Raja to crush it. It was, however, nothing but a folly of theirs. Was it possible for the idol-worshippers to oppose the worshippers of one God with success? How powerful and strong this Unity of Mohammadans was can be found out from the following words of Lala Lajpat Rai.

The victory of Islam and the defeat of Hindu religion and Hindu Raj.

"What was the Unity of Islam? It was a volcano before whose swelling lava neither idol-worship, nor fire-worship, nor Christ-worship could hold its own. Wherever this wave reached, it swept away everything. The blood-thirsty, energetic, cruel-hearted, and hot-tempered Arabs came out for conquest, filled with the zeal of the New Unity, and with cries of Islam on their lips. Bombarding and trampling, under the feet of their horses, the fertile and flourshing fields, they reached Spain on one side and came in contact with Rajputs on the border of Sindh on the other side. Who could dare stand before

their volcanic heroism and valour..............? They came out of their houses with cries of *Allah-o-Akbar* on their lips, resolved to crush the enemy, or become martyrs in the field of Battle, and go straight to paradise. It was no joke to face such invaders. From Arabia to India, no nation could gain Victory over them.................Nothing could stand before the good fortunes of Mohammadans which followed their Unity, and the result was that Hindu religion and Hindu Raj were crushed by Islam." (Life of Sawami Daya Nand Sarsawati, pages 57 to 60.)

When the Brahmins saw that it was impossible to gain victory over the Mohammadans, and that even the Kashtrias had not power enough to fight a pitched battle with them, they became time-servers, formed good relation with the Mohammadans, gained their trusts, got honours, and dignities, and lived a happy life outwardly but all the while the thorn of Equality was pricking their hearts.



CHAPTER IV

Attempts and instigations of rebellions during the Mohammadan rule.

When the Islamic principles of Equality and Democracy and their own loss of prestige and power made the Brahmins more uneasy and they saw that it was quite hopeless to gain victory over the Mohammadans by fighting them openly, they resorted to secret plots and intrigues. They began to instigate Rajas and Jagirdars here and there in the Government of Mohammadans, and when they got an opportunity they even made a noble or dignitary of the State rebel against the Mohammadan rulers, themselves remaining quite aloof. They spent centuries in such designs and intrigues, and, although they received defeats after defeats, and experienced failures after failures, they did not lose courage but went on as usual to see the dreams of Hindu Raj. When, however, this state of affairs went on for long, then, in extreme dejection, they started their propagandas in a more systematic way, and, becoming a little more bold and prominent, resolved to overthrow the Mohammadan kingdom.

With this end in view, they began instigating the Sikhs of the Punjab, the Rajputs of Rajputana, the Parnami Sadhus, and the Mahrattas to rebellion and

sedition against the Mohammadans. They appealed to their sentiments by telling them fabricated stories of the cruelties of Mohammadans to Brahmins and the cows. But the difficulty was that it was the reign of a great Emperor like Aurangzeb. A coward or fox-hearted king would have been cowed down before such terrible and dangerous waves of sedition which were kindled all round his kingdom with full force, but this exalted and fortunate Monarch faced them all resolutely together and crushed all his enemies one by one. And history proves that he did not die until he had not crushed all his enemies.

The effect of these seditions

Unfortunately, however, the successors of Aurangzeb were not, like himself, so spirited, resolute and capable, the result of which was that at length, by and by, the conspiracies and high-handedness of these enemies of Equality produced their effects. The world has witnessed how these people achieved their end by baseless and provocative propagandas with the consequence that the Mohammadan kingdom which had always favoured them with ranks and dignities, and showered upon them many kindnesses, became the victim of the same calamity that had once befallen and ruined the wide kingdoms of the Gonds, Bhils, Budhas and Jains.

It might be remarked here that suspicion is a bad thing, and that our assertion that the Brahmins were the chief cause of the weakness and downfall of the

Mohammadan kingdom is simply based on misapprehension. (1)

We assure our readers that, throughout our present discussion, we have not written or said anything on mere suspicion but have quoted authorities and adduced arguments and proofs, in support of whatever we have stated. Those who suspect us of misapprehension should point out one single statement or event that we have given without authority or evidence.

Does not history prove that the civilized and cultured kingdoms of the original inhabitants of India were the victim of the mischievous propagandas of these people? Is it false that it were they who overthrew the Kashtrias and subdued them by the force of sword, under the leadership of Parash Ram Ji? Were not their intrigues and conspiracies responsible for the decline of Budh kingdom which is acknowledged even by the Brahmins of to-day? Were not these people the cause of the decline of Jain Empire which fact has been admitted by the Hindus themselves whose own words we have quoted above?

And is it a misapprehension that, apprehending the imaginary danger of Islam, they captured the kingdom of Sindh fraudulently and treacherously which has been corroborated even by Bhai Parma

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(1) Our readers may kindly note that our present statement is confined to those Brahmins alone who possess such a mentality and not to those who were peaceful, faithful, and loyal. The Author.

Nand? Further, did not the new Brahminic kingdom of Sindh make itself an example of "Come swallow, kill me"? Did not the Brahmins capture the Budh kingdom of the Punjab and make incursions into the Mohammadan kingdom? Did not they themselves advance to the snowy mountains of Ghazni with the object of crushing the Mohammadan power in the valleys of Hindu-Kush Mountain? We ask those who suspect us of misapprehension whether the Parnamis did not rebel at the instigation of these Brahmins, were not the constant risings in Rajputana caused by the incitement and provocation of these Bhats and Brahmins, and did not the holy and saintly Guru of the Sikhs, who was on very good and friendly terms with the Mohammadans become the enemy of Mohammadans by the evil propaganda of these Brahmins? Have we not read in history that it were these Brahmins who went before Sri Guru Tegh Bahadur Ji Sahib weeping and wailing, to take an undue advantage of his sympathetic nature, and appealed to his sentiments by telling him false and concocted stories of the cruelties of Mohammadans and were at last successful in making him their enemy?

The Brahmins instigated the Mahrattas also.

For God's sake tell us who was the founder of Mahratta power? Was it Shahji? No, it was not Shahji, for he had passed his whole life in the service of Mohammadans. Was it his son Sivaji? No, no, we cannot give him the title of a founder, because

history tells us something else. Yes, it tells us that when Sivaji was looking after his father's Jagir, he was very fond of hearing the preachings of Sadhus, and many a time he thought to give up the world to get rid of its cares and anxieties by adopting the life of an ascetic, but it was a Brahmin who prevented him by force from such a course of life and instigated him fully against Mohammadans. It was this Brahmin who advised Sivaji to establish Hindu Raj in India. Is it known what the name of this instigator was? His name was Smirth Ram Das. To what caste did he belong? "Sri Smirth Ram Das was a Brahmin." (Veer Kesri Sivaji, Hindu. Page 14, by Pandit Nand Kumar Deo Sharma.) And according to Lala Lajpat Rai, this Brahmin "instructed Sivaji many a time to wage war against Islam" (Sivaji, Urdu page 444).

And it was the result of the preachings of this Brahmin, that Sivaji became a deadly enemy of Islam and Muslims which is fully corroborated by a letter of Sivaji written to Raja Jai Singh as follows :—

The hearty aim and object of Sivaji

"My sword is thirsty for the blood of Mohammadans. Alas, alas, that I have to draw it for some other purpose. It should have fallen like a thunder-bolt on the heads of Mohammadans who have got neither any religion nor any sense of justice..............My thundering armies will shed so much blood of Mohammadans that all of them

will flow away in it, and not a single Mohammadan will escape."

After quoting this letter, Mr. A. K. Surya, B.A., LL.B., Vakil, himself remarks as follows:—

"These words of Sivaji show his in his true colours. *He wanted to annihilate Islam and make Hindu religion the only religion of this country. The greatest object of his life was to lay Mohammadans under sword and fire, and to blot out the very name of Islam from India.*" (From Al Jamiat, Delhi, dated 2nd June, 1927, page 1.)

This was the true spirit of the Vaid-Pathi Brahmins which appeared in its true colours through Sivaji. Can any one dare say even now that we have been guilty of misrepresentation in our above statements?

When Sivaji, being unsuccessful in his diabolical designs, died heart-broken, even then this Brahmin, Smirth Ram Das, gave the same instruction to Sambhaji, the son of Sivaji, in the following words.—

Smirth Ram Das gave the same advice to the son of Sivaji

"Love one another. Find out your Mohammadan enemies and remove them from your path............Create a firm resolution in the hearts of people to oppose these dirty people,* and try to extend the kingdom of Mahrattas all round........................" (History of Mahashtra by Bhai Perma Nand, M.A., page 333.)

Will anybody suspect us of misrepresentation even after these clear proofs? The Mahratta nation would never have even thought of resisting and opposing the Mohammadan power if these Brahmins, the eternal enemies of Equality, had not filled their hearts with the enmity of Islam. Sivaji, his son, and the Mahratta nation in general were only tools in the hands of these Brahmins. The real instigators and creators of this enmity were those who had nourished the feelings of the annihilation of Islam for centuries in their hearts. After the death of Sivaji and Sambhaji, the rein of this nation was wholly in the hands of these Brahmins.

Mahratta Power in the hands of Brahmins.

Who were the Peshwas who brought the Mahratta power against Islam even after the death of Sivaji? They were also Brahmins, as the following statement shows :—

"The Peshwas were Brahmins and regarded themselves as superior to all. In the pride of this superiority they even insulted the other Hindus." (Life of Madho Ji Sindhia, page 49.)

When after Sivaji, a party of Mahrattas began to point out that the condition of the kingdom was not good, that it should be strengthened and made stable and that it was not necessary to extend it further, it was then that this Raja Rao Brahman, who had pictured to them many alluring prospects, said as

follows :—

"It would be of no use to waste money and might in the dry and barren fields of the Deccan."

The Grandson of Sivaji was also given the same advice

He drew the picture of the stirring deeds of Maharaj Sivaji who had raised the standard of revolt against the Mohammadan Empire with such bare means and resources. He stirred up the greed of Sahu by pointing out the lethargy, cowardice and wealth of the Moghuls *and, calling it a religious duty of the Mahrattas to turn out the dirty and filthy people from the holy land of Bharat-Varsh, he created a religious zeal in his (that is Sahu, the grandson of Sivaji) heart.* He (Baji Rao Brahman) finished his speech with the following memorable words "Cut off the tree from the body, and its branches will fall down of themselves. If you follow my advice, *I shall raise up the Mahratta standard on the border of Attuck.*" (History of Maharashtra, page 319.)

The ambition of Baji Rao Peshwa.

Bhai Parma Nand writes as follows :—

"Baji Rao Brahman had placed a high ambition before the Mahratta Nation and the Mahratta Raja, and that was *the conquest of the whole of India*". (History of Maharashtra, page 351.) And to achieve this ambition, "he (Baji Rao Brahman) took all power in his own hands gradually, so that not only the other

ministers but even Maharaj Sahu himself was in his hand. His greatest ambition was to fulfil the work the foundation of which was laid down by Sivaji, that is to say, he wanted that Hindu Raj should be established again in India, with this end in view, he began to reform the Mahratta army." (Life of Maharaja Mahadeo Ji Sindhia, Hindi, page 7, by Sampur Nand, B.Sc., L.T.)

Baji Rao Peshwa went a step further, and in the words of Bhai Parmanand "The descendants of Maharaja Sivaji were dethroned and imprisoned in the fort. The kingdom of Mahrattas fell in the hands of the Brahmin minister, Peshwa, and thereafter the Peshwa dynasty was practically the master of the throne of Mahrattas." (History of Mahrattas, page 379.)

This was quite natural. Sivaji and other Mahratta chiefs were in fact the tools of these Brahmins. It was the ambition of these Brahmins to establish Hindu Raj in India, and they were waiting for centuries to get back their lost power and influence so that they might be able to take revenge for their defeats in the Punjab and Sindh. This opportunity at length arrived at this time, and the whole Mahratta Nation came under their influence and became their tools once more. At the time these Brahmins regained their lost power, the Rajputs had lost all power, the agitation of Parnamis had been cooled down, and the Sikhs had not yet become a Nation. The result was that the Peshwa and the Mahrattas were the monarchs

of all they surveyed in India, and they alone were struggling to establish Hindu Raj. They were trying to achieve this end somehow or other, by hook or crook, by treachery or deceit, by sowing the seeds of dissension between the Mohammadans, or by making direct attacks upon them. It seemed for a time that they would certainly be successful in their designs, but unfortunately for them, the invasion of Nadir Shah put a temporary stop to the fulfilment of their objects. The news of the arrival of Nadir Shah filled these Brahmin Peshwas and their allies with consternation, and they saw a great obstacle in the fulfilment of the dreams of Hindu Raj that they were seeing for centuries, because although war-loving and sturdy, they were powerless before Nadir Shah.

The Diplomacy of the Brahmins.

When the Brahmins saw that they were no match to Nadir Shah, they formed designs to turn him out of India by the help and co-operation of Mohammadans, (1) as has been acknowledged by Bhai Parma Nand as follows:—

"When Baji Rao heard of the arrival of Nadir Shah, he became very anxious and began to apprehend that this new invader and his dynasty

(1) Our Mohammadan readers should take a lesson from this historical fact. It has ever been the policy of our enemies to break our power by making us their tools. The Author.

might take possession of the throne of Delhi again. Therefore, at the arrival of Nadir Shah, he declared that Nadir was a common enemy of the country, and that it was the duty of both Hindus and Mohammadans to turn him out with United strength and power." (History of Maharashtra, page, 351.)

Here his policy is quite evident. He wanted to break the power of this new enemy by the co-operation and help of Mohammadans and to finish with Mohammadans of India also in one stroke. (1) But fortunately for them Nadir Shah returned back from Delhi and the Brahmin Peshwas got another opportunity to fulfil the dream of Hindu Raj. The Peshwa did not lose this opportunity but took full advantage of it, trying to paralyse and terrorise the Mohammadans by devastations and rapine, everywhere in India. They devastated lands, and went so far as to bring the half-dead king of Delhi under their influence. They extended their depredations up to Delhi, and, arriving there, even thought of subduing the Punjab also. With this object in view they began their pillages in that Province too.

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(1) Even now the dreamers of Hindu Raj are acting upon the same policy of making the Mohammadans their tools by co-operating with them, so as to turn out the English out of India by their help. After they are successful in these designs of theirs, they would establish Hindu Raj in India, and then it would not be at all difficult to break the power of Mohammadans and make them their slaves forever. Will the Mohammadans take a lesson from these historical facts even now? The Author.

They did not confine themselves to mere pillage, plunder and murders in the Punjab, or other parts of India, but becoming more bold and daring, they thought of taking revenge for the defeat of Jai Pal." *The Mahrattas were also meditating upon the plans of conquering Kabul and Qandhar"*—(History of Maharashtra, by Bhai Parma Nand, page 440).

Last attempt of the Brahmin Peshwas for Hindu RAJ.

The old dream of the Mahrattas was nearly realised, the Mohammadans were almost annihilated, and the Hindu Raj was about to be established, when, all of a sudden, Ahmed Shah Abdali appeared in India. His arrival filled every one with consternation, and the people who were making depredations and plunders everywhere and advancing triumphantly towards the Punjab, fled head over heels from there. But, Ahmed Shah Abdali also was following them, determined to fight a decisive battle with them. When the Brahmins came to know of his intentions and saw no subterfuge, they also collected all Brahmin and Mahratta forces in the field of Panipat to break the power of Abdali and send him back unsuccessful. This was the last military attempt of Brahmins to destroy Mohammadans forever with the help of others.

Abdali destroys their designs of Hindu Raj.

If the Brahmins had been successful and Abdali repulsed in this battle, very disastrous

results would have followed throughout India. In that case it was certain that Mohammadans, Jats, Vaishas, and Shudras would not have found any refuge, because an ultimate consequence of the success of Brahmins at this stage would have been the revival of the same old caste-system, and the end of Democracy and Equality. But the aims and intentions of Brahmins were impure. They wanted to make the inhabitants of this country their slaves who were breathing freely in the atmosphere of equality under the benign rule of Mohammadans. It was because of their evil designs, that, although they had collected the largest possible army against Abdali, they had to suffer a very crushing and humiliating defeat at the hands of these few Pathans.

It is wellknown that in this battle Abdali had only a few thousand Afghans with him, while on the other hand, the Mahrattas had an army of 300,000 men, who were well equipped with arms and ammunitions and had 200 cannons with them. But even this unequal battle resulted in a crushing defeat for the three hundred thousand Mahrattas who were hatching plans to establish Hindu Raj not only in India but also in Kabul and Qandhar. "Only a handful of Mahrattas returned home alive so that there was weeping and wailing in every Mahratta house and a general tumult everywhere."

"The death of 300,000 Mahratta warriors was an irreparable loss to the Aryans. The ambition

and aspiration they had entertained for centuries to establish Arya-Raj throughout India were shattered and the terrible defeat caused the Peshwa such a shock that he died heart-broken." (The Annals of India, part I, by Professor Balkrishn, M.A., page 218.)

The defeat and death of the Peshwa was not an ordinary event. It resulted in the ruin of all plans and designs that the Hindus were forming for centuries, and the Brahmins received such a terrible set back that they never recovered from it afterwards, although they struggled hard to do so.

After the departure of Abdali, it was just possible for the Brahmins to have collected their dispersed and scattered forces and struggled for Hindu Raj again, and thus get an opportunity of the realisation of the dream that they were seeing for centuries, but Providence did not like to see over India the flag of a Nation which wanted to establish a kingdom based on barbarous principles. For, at this time, another power was setting its foot in India, which after establishing itself fully in this country crushed them all the more. Thus the people who were meditating to rule over the whole of India some time back, were now brought under another subjugation. (1)

(1) This was in fact a sort of punishment inflicted upon them by Providence for the vicious attempts they had made, with selfish motives and not for the welfare of the country, to ruin a free National Mohammadan Empire. The Author.

CHAPTER V

Mutiny of 1857 for HINDU RAJ.

In the foregoing chapter we have shown how the Mahrattas received a crushing defeat at the hands of Ahmed Shah Abdali, and how the rise of English into prominence and power made their condition all the more worse. This defeat of the Mahrattas was in fact the defeat of the Brahmins and of their plans of Hindu Raj. For a time it seemed that the Brahmins would not form such evil designs again. Unfortunately, however, it proved otherwise. Inspite of their failure and collapse they still saw dreams of Hindu Raj, and at a time when all their power had been crushed, their parties dispersed like scattered butterflies, and their possessions and holdings snatched away from them, these resolute and fanatic persons became all the more zealous and active. If at first they were at daggers drawn with the Mohammadans alone, and wanted to destroy them, now they began to hate the English also, and as they did not like the Equitable Government of Mohammadans at one time, in the same way the English Government also became intolerable to them. It, however, required a greater organization, force, power, and time to come to blows with both their enemies at one time

which they could not muster then. They, therefore, adopted another stratagem and followed the old diplomatic and hypocritical policy of Baji Rao Peshwa, which they thought was quite suitable for their purpose. They felt that it was quite essential to co-operate with Mohammadans and make them their tools into overthrowing a foreign Government. They felt certain that if their expectations were realised and the English turned out of India with the help and co-operation of Mohammadans, it would not be at all difficult to make the Mohammadans their slaves after that, because, being already weak and exhausted, the Mohammadans would be weakened all the more by their opposition of the English.

Brahmins were the Authors of the Mutiny of 1857

The Brahmins felt that they were no match to the English, and, not possessing any power, men, or money, they would not be able to turn out from India the British Government so equitable and organised, by the mere co-operation of the Mohammadans with them. So they began secret intrigues and plots against them and instigated and incited the Hindu Rajas and Nawabs to rebel. But failing in this direction also, they infused germs of sedition * in the Indian Armies, instigated the Mahrattas, Jats, Purbis, and others, and provoked the Mohammadans, telling them, how their helpless king was passing his days in Delhi as a slave of the English, how the

English wanted to defile the religion of Hindus and Mohammadans and how they would convert every Indian to Christianity. They invited all Indians to join hands and turn out the English from India.

Fortunately for them, they got an opportunity to spread sedition in India in a more organised form. A new kind of cartridges were at this time distributed in the Indian Armies which were made a cause of mischief by these people. The Brahmins made a great propaganda against the new cartridges and made the Indian Armies believe that the fat of cow and pig was used in them, and that the English wanted to pollute their religion in this way (1). The people were ignorant fools, and were easily befooled by them.

In this way, the constant efforts and seditious propagandas of these people resulted in the Mutiny of 1857. (2)

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(1) "In a short time, this cartridge story got abroad in all the Indian Armies of Calcutta and its neighbouring places. In the day time people talked in whispers about this, but at night meetings were held in the houses of Brahmins." (Parliamentary papers, 1857)

During the spring of 1857, Nana Sahib, a Mahratta Brahmin, travelled from one place to another to examine the situation. The fact is that during his tour Nana Sahib instigated the Indian Chiefs, Jagirdars and rulers against the English." (History of the Mutiny of 1857, by Mr. Holmes, pages 91 to 92.)

(2) In the Parliamentary papers of 1857, it is written in the course of Enquiries about the causes of the

The Mutiny of 1857 was very well organised. The Brahmins were wholly and solely responsible for it, as the foot-notes show. Some imprudent Mohammadans also who had become the tools of Nana Sahib and the Brahmins of Maharashtra, had taken part in it. But as this agitation also was started with selfish motives and impure designs, the mutineers had to face a humiliating defeat.

History has proved, as is also evident from Parliamentary papers of 1857 and other records quoted that the Authors of this seditious movement were the Brahmins, that most of their

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Mutiny: "one very astonishing fact was discovered at that time that the regiments of Indian Sepoys were formed according to castes. In the 17th regiment the name of which was struck off from the role, there were 559 Sepoys *all of whom were high class Brahmins and Rajputs*. In the 24th regiment, where the Mutiny was first started with full force and from where it had reached the 19th regiment, there were 1189 Sepoys out of whom about 803 were Hindus comprising of 325 Brahmins with 41 Indian Officers. The result of such condition of affairs can be very easily realised. Captain Obert of the 24th Regiment says in his evidence that in that regiment *the Indians were greatly under the influence of Brahmins* who were also in majority." (From the Magazine 'Ziaul Islam', Moradabad, 5/6.)

"The most wicked and cruel Brahmin was one Bhondho Panth who is also known as Nana Sahib. *Nana Sahib was the adopted son of the last Peshwa of the Mahrattas.* The name of this miserable fellow shall always remain notorious in History............Nana Sahib was under the impression that he would be able to destroy the English Kingdom and establish the rule of Peshwa again." (Short History of India by Lethbridge, page 251.)

allies were Hindus and that the Mohammadans had taken very little part in it of their own free will, but, still, the latter had to suffer the greatest loss, and bear the brunt, and that too at the hands of those by whose flattery they had taken such a foolish step.

When the English crushed this movement and got full sway over the whole country, they began to arrest the culprits and offenders, and a general search of the escaped mutineers was made throughout India. The real culprits and authors of the Mutiny got escaped, but the unfortunate Mohammadans were arrested at the false reports and secret informations of their own countrymen. They were punished, their Estates were confiscated, and they lost their throne of Delhi. On the other hand, the Hindus co-operated with the English and, forming friendly relations with them, captured the properties and estates of Mohammadans that they owned before the Mutiny. They promoted friendly relations with the Rulers of the day and, while on the one hand, they made them form a good opinion of themselves, they poisoned, on the other, their ears against the Mohammadans, as much as they could.

This was in fact a sort of punishment inflicted upon the Mohammadans by the Providence for their folly that, being aware of the stratagems and designs of the Hindus, they were fool enough to become their tools.

Anyhow, whatever happened, was all due to the Brahmins. They were the real author of the seditious movement and agitation, and it were they who wanted to turn out the English from India, with the help of Mohammadans, so that, instead of the English flag, the Hindu flag might wave in India again. But this plan of the centuries-old slaves, the Brahmins, ended in smoke.

CHAPTER VI

Struggle for Hindu Raj after the Mutiny.

The period of peace and tranquillity

The post-Mutiny period, when the rising of the Mahrattas and Brahmins was crushed, proved very beneficial to the prosperity and progress of India. The country made very rapid progress in many respects. Tranquillity and peace prevailed again, and the Mohammadans, thinking it proper, for the welfare and good of the country, to obliviate from their heart all the ill-treatments of their countrymen, forgave all the complaints and grievances that they had against the Hindus, and extended a friendly hand towards them. The result of this sincere advancement was that once again a feeling of affection, friendship, and fraternity sprung up between the Hindus and the Mohammadans. Both began to participate in the fairs and festivals of the other. Both began to take part in the ceremonies and bereavements of one another in a spirit of sincerity, and both began to work shoulder to shoulder for the prosperity and happiness of their country.

The Hindu Rajists envy to see these good and

But those who pined for Hindu Raj, and not for Swaraj, who had inherited this idea from their ancestors, who were not prepared to bear the yoke of

happy relations of Hindus and Mohammadans

any non-Hindu Government willingly, whether Mohammadan or Christian, and whose hearts ached at the Brahminic ideal and ambition of Smirth Rama Das and his disciple Sivaji Mahratta, could not like for a moment this extremely happy and pleasant scene of Hindu-Muslim Unity. How could those people whose national heroes had declared it in clear words that it was an ideal and ambition of his life to expel the foreigners from India or put an end to them, and establish Hindu Raj in the country, tolerate to see such a deep love and affection between Hindus and Mohammadans? Therefore, while on the one hand, these Hindu-Rajists felt aggrieved to see the foundations of British Government becoming more and more strong every day, on the other, they could not tolerate the sight of Hindus and Mohammadans mixing freely among themselves and forgetting the past grievances of one another. But, the difficulty was that, they had now lost all influence over the people in general, and could not mar this pleasant and peaceful atmosphere of the country. Besides that, they had now no Leader amongst them, competent enough to organise and guide them, and the fear of Government and the stability of Hindu-Muslim Unity did not give them any chance to do what they liked. They were thus compelled to keep quiet, for the time being, and wait for some suitable and proper opportunity for beginning their malicious activities.

The appearance of two Brahmins

At last, after an expectation of 25 or 30 years, two persons appeared almost simultaneously on the scene to fulfil the mission of Smirth Rama Das and Sivaji. Though their birth places were quite different but their mission was one and the same. Both were enemies of foreigners; both aspired for Hindu Raj; both loved Vedak civilization, Vedak religion, and Vedak culture; both were great scholars of Sanskrit; both were the followers of Vaids; *and both were Brahmins by birth.* One was born in Maharashtra, and the other in Gujrat-Kathiawar. The name of the first was Pandit Bal Ganga Dhar Tilak, and that of the other Swami Daya Nand Saraswati. Both declared the existence of foreigners (1) in India harmful to the country. Both wanted not only to divide Hindus and Mohammadans but also to create extreme hatred and disaffection in the hearts of Hindus against the English. Their methods were somewhat different, but in principle both had the same aim and ambition in view, that is to say, both wanted to fulfil the dreams of Smirth Rama Das and Sivaji somehow or other.

Before describing the activities of these two Brahmins for the fulfilment of the dream of Sivaji and Smirth Rama Das, we must give the answer to a question that naturally arises here, that, is, when the

(1) In the opinion of Hindu Swarajists, a foreigner is a person who possesses a religion or civilization other than Hindu, just as a Christian, a Mohammadan or a Parsi, etc. The Author.

Mohammadans had lost all power, authority, and influence, their wealth had been robbed, their estates and properties confiscated, they had been ousted from power, had no influence even in the Government of the day, and when, in short, they were quite powerless and helpless as the reins of Government were in the hands of the English, why then were the Hindu-Rajists afraid of the Mohammadans and why did they oppose them instead of the English? What danger, it may be asked, did these people apprehend from Mohammadans that they regarded them no less dangerous than the English in India?

It is no doubt true that, after the Mutiny, the Mohammadans had lost all power, authority, and influence, and while, on the one hand, they had been deprived of all wealth, estates, and properties, on the other, they had also lost all trade, commerce, and industries, and were in every way in a wretched condition, but the Mohammadans were still in possession of one thing which pricked like a thorn in the hearts of Hindu-Rajists and made them very uneasy. This was Islam, the religion of Mohammadans. The Hindu-Rajists also knew that the Mohammadans had lost all power, and that, as against them, the Hindus were in power, and controlled the whole trade, commerce, education, industries, and Government posts, but at the same time they were perfectly aware that the religion of Mohammadans had not yet died but was still alive. They also knew that Islam, the religion of Mohammadans, was not only alive but could impart

life to those whose souls were dead. They knew that, for the time being, the Mohammadans were weak, but nevertheless they were certain that the moment Islam gets an opportunity, it will attract people in large numbers towards itself by its various qualities. This was certainly true. After the Mutiny, the Mohammadans became almost dead, but their religion remained alive, and even in these decaying times, it was adding wonderfully to the number of its followers by taking within its folds a large number of the people of other religions. People were, therefore, compelled to say :—

The decline of Hindus and the rise of Mohammadans

"What the Mohammadan rulers were not able to do during their reign in India, they are doing it now when they have no power of their own. Men and women are giving up Hindu religion daily, and accepting Christianity and Islam. Mohammadans are adding to their number instead of losing any, while the Hindus are losing instead of adding any to their number. Such being the case, it is quite natural that the Mohammadans should rise and the Hindus decline." (Krishn Number of "Pratap", dated 20th August, 1927, page 25.)

It was this "Rise of Mohammadans" that troubled them very much and made them uneasy and restless every moment. It was this "Rise of Mohammadans" that appeared to them an obstacle in the path of their dream of centuries. They thought that even

if the English, who were very little in number, were somehow or other expelled from India, it would be of no use whatsoever to them, because, if, by the time they were successful in these attempts, the "Decline of Hindus" and the "Rise of Mohammadans" continues in this ratio, the population of Mohammadans would increase to such an extent that their success would be useless.

Thus, it was this danger of 'decline' and 'rise' that created inimical thoughts in their hearts against the Mohammadans.

Plans to stop the rise of Islam

To stop this progress of Islam, therefore, they thought it necessary to create as much hatred as possible against Islam, its followers, and the Mohammadan rulers of India in the hearts of Hindus, so that they might not mix with them so freely as they were doing after the Mutiny. With this object in view, the first thing they did was to collect stories of some real and some false vicious doings of the Mohammadan rulers in order to describe them again and again in meetings, in schools, in text books, in news papers, in daily conversation, in short, by every tongue, and thus create an everlasting bitterness, misunderstanding and enmity between Hindus and Mohammadans.

CHAPTER VII

Struggles of Tilak Maharaj and his Brahmin party to establish Hindu Raj in India.

When this propaganda was started, Tilak Mahode, etc., laid the foundation of two fairs, in a way to create inimical feelings in the hearts of Hindus not only against the present Government but against the Mohammadans as well. Their aim was that a suitable atmosphere might be created for the success of the mission of Sivaji. To support our statement in letter, we give below, verbatum, some conclusions arrived at after the Enquiries made by a committee comprising some very enlightened, respectable, and impartial persons.

This respectable and important committee, the result of whose enquiries is given below, is known as Rowlatt Committee, appointed by the Government with the object that "It shall enquire into and submit a report about the extent and truth of the criminal conspiracies in connection with the Political Revolutionary Movements of India". This Committee comprised the following members :—

1. The Hon'ble Mr. Justice, S. A. T. Rowlatt, (President).
2. The Hon'ble Sir Basil Scot, Kt., Chief Justice, Bombay.

3. The Hon'ble Diwan Bahadur, C. V. Kumaraswami Sastri, Judge, High Court of Madras.

4. The Hon'ble Mr. Provash Chandra Mitter, Vakil, High Court, Calcutta.

5. The Hon'ble Sir Verney Lovett, K.C.S.I., Member of the Board of Revenue, United Province.

6. Mr. J. D. V. Hodge, I.C.S., Bengal, (Secretary).

This Committee consisted of only Hindu and English Members and not a single Mohammadan Member. Therefore, to support our statement, we can quote the conclusions arrived at after the labour of the Committee of these scholarly members.

The enquiry of Rowlatt Committee

The Report of the Rowlatt Committee (1) opens with the following words :—

"The indications of Revolutionary movements were first observed in Western India in connection with the development of 2 classes of annual festivals, namely, those in honour of the Hindu god Ganpati and those in honour of the Maratta Leader Sivaji who united the people of the Deccan against their Mohammadan rulers."

"Public Ganpati festivals appear to have arisen out of an anti-Mohammadan movement started after riots which broke out in the city of Bombay, in 1893, be-

(1) It is also known as "Sedition Committee 1918".

tween Hindus and Mohammadans. *Agitators who were interested in widening the breach between the two communities encouraged the holding of public celebrations in honour of Ganpati, the elephant-headed god of wisdom and success, on a much larger scale than in previous years.* The idea appears to have been to make the procession in which the god is carried to its final resting-place in the water *as offensive as possible to Mohammadans* by framing them upon the same lines as the processions at the Moharram festival, when *taboots* representing the tombs of the martyrs at Karbela are immersed in the sea or river."

"At this time, the Mohammadans enjoyed the privilege enforced by police regulations of stopping music in processions while passing mosques during the hours of prayer." (1)

"The agitators on the approach of the Ganpati festival in September, 1894, inaugurated a 'Sarvajanik Ganpati' or public Ganpati celebration providing the worship of Ganpati in places accessible to the public (it had till then been a domestic ceremony), and arranging that Ganpati images should have their *melas* or groups of attendants, the members of the

(1) This shows that the music-question, which has resulted in the murder of hundreds of Indians during the past 20 years, made hundreds of women and children houseless wanderers, and sent hundreds of Indians to jail, was started by Mr. Tilak. These incidents and facts clearly show the mentality of Mr. Tilak. The Author.

mela being trained in the art of fencing with sticks and other physical exercises. *During the 10 days celebration of the festival bands of young men paraded the streets of Poona singing verses calculated to intensify the feeling against Mohammadans and Government.* At the same time leaflets were circulated by schoolboys and others broadcast through the city calling the Hindus to arms, urging the Mahrattas to rebel as Sivaji did, declaring that the dagger of subjection to foreign rule penetrated the bosom of all, *and urging that a religious outbreak* (1) *should be made the first step towards the overthrow of the alien power. Ganpati processions were naturally followed by disturbances. On one occasion the police came in conflict with a 'mela' estimated at from 50 to 70 men which deliberately provoked disorder by passing in procession a mosque in which a Mohammadan religious gathering was assembled.*"

"About the time of the Ganpati disturbances in Poona the attention of the public had been drawn to the fact that the tomb of the Mahratta Leader Sivaji was suffering from neglect. Steps were taken in Poona to revive the memory of Sivaji by holding festivals in celebration of his birth and his coronation. The first coronation festival was in June, 1895. The festival became an annual observance at which stirring

(1) The Sangthanis who blame the Mohammadans as mischief-mongers should read this sentence carefully. Can any one blame the Mohammadans for mischief-making even after reading this sentence? The Author.

speeches were delivered recalling the prowess of the leader who revolted against the foreign domination of the Mohammadans. The application of the moral derived from Sivaji's successful struggle against the Mohammadans to the present condition of India under British rule was a natural and easy step."

"*At this time Damodar and Balkrishna Chapekar, Chitpavan Brahmins in Poona,* formed a society for physical and military training which they called the "Society for the removal of obstacles to the Hindu Religion". The spirit by which they were actuated will appear from the following *sloks* or verses recited by the Chapekars at the Sivaji and Ganpati festivals."

Sivaji Sloks:

"Merely reciting Sivaji's story like a lord does not secure independence; it is necessary to be prompt in engaging in desperate enterprises like Sivaji and Baji: knowing, you good people should take up swords and shields at all events now; *we shall cut off countless heads of enemies. Listen, we shall risk our lives* on the battlefield in a natural war; *we shall shed upon the earth the life-blood of the enemies* who destroy our religion; *we shall die after killing only,* while you will hear the story like women."

Ganpati Sloks:

"Alas, you are not ashamed to remain in servitude, try therefore to commit suicide; alas, like butchers, *the wicked in their monstrous atrocity kill calves and kine, free her (the cow) from her trouble;* die, but

kill the English; do not remain idle or thereby burden the earth, this is called Hindustan, how is it that the English rule here? (1)

"On the 15th June, 1897, the *Kesari* gave an account of the proceedings at the Sivaji coronation festival held on the 12th June and also published certain metrical paragraphs entitled 'Sivaji's utterances' One of the speakers at the festival was reported to have said 'Every Hindu, every Mahratta, to whatever party he may belong, must rejoice at this Sivaji's festival (2). We are all striving to gain our lost independence, and this terrible load is to be uplifted by us all in combination. It will never be proper to place obstacles in the way of any person, who, with a true mind, follows the path of uplifting this burden in the manner he deems fit. Our mutual dissensions impede our progress greatly. If anyone be crushing down the country from above, cut him off, but do not put impediments in the way of others. All occasions like the present festival which tend to unite the whole country must be welcomed.' "

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(1) What good can the Mohammadans expect from people who possess such a mentality? The Author.

(2) This sentence shows that the movement of Mr. Tilak and his Brahmin followers was a pure Hindu movement and they wanted to prepare the Hindus not for Swaraj, but for Hindu Raj, otherwise they should have addressed the Mohammadans also, even if they were not to take part in it. The Author.

Close your enemies within doors; and burn them to death

"Another speaker observed 'The people who took part in the French Revolution denied that they had committed murder and asserted that they were only removing thorns from their paths. Why should not the same argument be applied to Maharashtra?' The President at the festival meeting, Tilak himself, said "Did Sivaji commit a sin in killing Afzal Khan (the Mohammadan general) or not? The answer to that question can be found in the Mahabharat itself. Srimath Krishna's advice in the Gita is to kill even our own teachers and our kinsmen. No blame attaches to any person if he is doing deeds without being actuated to a desire to reap the fruits of his deeds. Sri Sivaji did nothing with a view to fill the void of his own stomach. With benevolent intentions he murdered Afzal Khan for the good of others. If thieves enter our house and we have not sufficient strength to drive them out, *we should without any hesitation shut them up and burn them alive.* (1) God has not conferred upon the foreigners the grant inscribed on a copper-plate of the Kingdom of Hindustan." (Report of the Rowlatt Committee, 1918, Chapter I, pages 1 to 2.)

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(1) Mohammadans, read these sentences carefully. What projects are formed for the opponents of Hindu-Raj. In Bihar, Katarpur, etc., the Hindu-Rajists, who dislike cow-killing, have actually burnt the Mohammadans to death by closing them within doors. The Author.

This was thus the beginning of the movement of Hindu-Rajists. Subsequently, the founders of this movement created a great zeal in the hearts of Hindus, and matters reached such a pitch that murderous attacks were made on Government officials, secret Committees were established, intrigues made, plots hatched, bombs prepared, and thrown on officials, at the same time Mohammadans also being threatened. But the most surprising thing is that it was proved that in all these agitations, the chief instigators, directors, and participators were Brahmins who belonged to the dynasty of Baji Rao Peshwa, etc. The learned Members of the Rowlatt Committee have also come to the same conclusion.

The descendants of the Peshwas, who were Brahmins by caste, were the ringleaders of the Revolutions

"A Hindu kingdom was founded by Sivaji's grandson at Satara (in the Bombay Presidency) of which the Chief Ministers were Brahmins."

"It was not long before the Brahmin Minister and his descendants became the rulers of the Deccan with the title of Peshwa. They had their court at Poona, and the Government became both in substance and appearance a Brahmin Government. During a long minority of one of the Peshwas, the *de facto* ruler of the Deccan was the Minister Nana Fadnavis. He, as also his master the Peshwa, belonged to a particular caste of Brahmins known as Chitparans, whose country of origin was the Konkon or coastal strips lying between Bombay and Goa; for

this reason they were also known as *Konkanasths* to distinguish them from other important Brahmin caste of the Deccan known as the Deshasths. Nana Fadnavis, while in power, took the opportunity to oust Deshasths from their administrative posts and replace them with Chitparans. It was the Chitparan Government established which was overthrown by the British late in the second decade of the 19th century. *The Brahmins were employed by the British in the subordinate administration, but they had lost their commanding influence, and a certain discontent and longing for a return to power naturally remained. It is among these Brahmins of the Poona district that we first find indications of a revolutionary movement.*" 'Introduction,' Rowlatt Committee Report.

Thus the desire for gaining power of these Brahmins of Chitparan caste, who were the descendants of Mahratta Peshwas, was the first cause of the beginning of Revolutionary movement in India. And to fulfil this desire, the processions of Ganpati were taken out under the leadership of Tilak Mahode, fairs were arranged, provocative speeches were delivered against the English and Mohammadans, bombs and pistols used with impunity, and literature circulated throughout the country with the object of creating disaffection.

The conspirators were all Brahmins

The Report of the Rowlatt Committee gives a detailed account of all these activities and agitations, and it is very surprising that even in the

Enquiring of that Committee it is proved that "All the conspiracies were Brahmin and mostly Chitpavan. The Chapekars and their associates were ultra-orthodox and perhaps consequently, *anti-Mohammadan* and *anti-English*." (Page 9)

The anarchists of Bengal also were Hindu Brahmins etc.

And when the influence of these revolutionary and seditious movements reached Bengal, there also "The agitation was Hindu and drew its strength from the 'bhadrolok'. *It was keenly resented by the Mohammadans.* (Report, page 14)

Who were these *Bhadroloks?* "The *Bhadroloks* of Bengal..............are mainly Hindus and their leading castes are Brahmins, Kayasthas and Vaidyas." (Report page 11)

These anarchists aimed at the following kind of Government, as the following statement of an accused, given in court, clearly shows. He states that :—

Plans of Ram-Raj

"Rebati further told me that a Government like the one held by the late Ram Chandra, Dasorathi and Janak of the golden age (Ramayan period), with ministers like the saint Biswamitra, (1) should be established in India by the Indians by expelling the British. (Report page 90)

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(1) In this Government, the worship of God by any non-Hindu was regarded as the greatest crime, the punishment of which was no less than execution. Sri Ram

Designs of establishing Sanatan Dharam in India

These bomb-throwers also aimed at overthrowing the Indian Government and establishing Sanatan Dharam in India. The Report says that when the murderer of Mr. Ash, the District Magistrate of Tavali, was arrested, "upon the body of the murderer was found a letter in the Tamil language which stated that every Indian was trying to drive out the English and *restore Swarajya and the Sanatan Dharma.*" (Page 117)

The plans of enthroning Har Dayal, the enemy of Islam

While some of these conspirators thought that "All who helped (the rebellion) were to be given high office; the rising would be inaugurated by the arrival of leaders from foreign countries in aeroplanes; and the State would crown Har Dayal as king." (Page 111)

The orthodox mentality of Har Dayal

Do the readers know this Har Dayal whom these people proposed to enthrone as ruler? He is the same Har Dayal who has openly declared his inner feelings in the following words:—He says that when the Hindu Nation will have sufficient "zeal, then besides the achievement of Swaraj, success in Shudhi, and the conquest of Afghanistan, it is quite possible that we might conquer Eastern Africa, Fiji

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Chander Ji himself had once awarded such a punishment by his own hands, a detailed account of which is given in my book "What is Hindu Raj?" The Author.

Islands, and other countries where our Hindu brethren are at present residing, because at that time such a wave of the love of our motherland will flow and so much flood will rise in the Ganges of Hindu religion that we would not leave any of our Hindu brethren in a state of slavery in any part of the world. *Thus, if India ever gets liberty, we will have Hindu Raj here........... If Hindu nation re-awakens in future, the result would be that not only will we establish Hindu Raj in India, but our ambition of converting the Mohammadans, and conquering Afghanistan, and other such ambitions, etc., will also be realised."* ('Milap' Lahore, dated 23rd June, 1925, page 9.)

Those who are wont to say that Tilak Mahode and his party made great sacrifices for this country, and that the young men of Maharashtra and Bengal sacrificed even their lives for the achievement of Home Rule, should go through these facts carefully and impartially, and tell us whether the impure, malicious, and inimical activities of these people were for the welfare and benefit of this country and Home Rule? Should those people, who started these movements with the enmity and antagonism of Mohammadans, be regarded as the devotees of Home Rule for India? Was it the object of these people, who wanted to disturb the peace of the country by conspiring against the English, to get Swaraj for India? We cannot understand how these anarchists, whose real desire has been to establish Ram-Raj, Hindu-Raj, and Sanatan Dharam in India, to conquer Afghanistan, and

convert the Mohammadans to Hinduism, deserve any praise or appreciation for their acts. People who praise the malicious deeds of such dark-minded and refractory persons, or who do not take any objection to their such activities, should know that all that is being-done now is aimed at not only the expulsion of the English from India, but also to annihilate the Mohammadans entirely. We are really at a loss to understand when and how this despicable mentality of these incendiaries, and agitationists, would change.

The unconscious Mohammadans should be on their guard

If the unconscious Mohammadans, who are careless about their future, could only see deeply and think over these high-handed acts and secret plans of their enemies, they can very well realise how much dark and unpromising their future is being made and how their very foundations are being weakened from inside.

The Anniversary of Sivaji—His Mission of life.

We say that if the Mohammadans only think over the object of Hindus in commemorating the anniversary of Sivaji, their eyes will surely be opened and they will soon find out the real aims of those whom they are now regarding as the true well-wishers of Indian Nation, the sympathisers of the country, and the friends of Mohammadans. They will also find out the secret designs underlying their agitations, salt-making expeditions, and

picketings. If the Congress-Mohammadans do not find our remarks weighty, they should go through the following account of an impartial, open-minded, and truthful Hindu Scholar, which will remove from their eyes the curtain of delusion under which they seem to be labouring so far.

The Position of Sivaji in History Mr. A. K. Surya writes as follows under the heading "The position of Sivaji in history".

"After a lapse of 300 years, the Hindus now think all of a sudden that Sivaji was a great man, and that the Hindu nation should follow in his footsteps. But the truth is that he certainly did not possess the qualifications that are being attributed to him today, and if he had been alive today, he would have been really astonished and confounded to see what he in fact was and what these people have made him to be now. The Hindus are showing Sivaji so much respect today simply because he was a great fanatic and bigot and a great enemy of Islam. It is said that he was a great politician, but his national politics is hidden under his religious fanaticism. Should our statement be disbelieved, our respectable readers might go through his letter written to Raja Jai Singh, the ruler of Jaipur, an extract of which is given below."

"My sword is thirsty for the blood of Mohammadans. Alas! that I have to draw it for different

purposes. It should have fallen like a thunderbolt on the head of Mohammadans who have got neither any religion nor any sense of justice and law. *My thundering armies will shed such a rain of Mohammadan blood by the sword that all of them will be swept off in it from one corner of the Deccan to another, and not a single Mohammadan will dare escape.*" (Position of Sivaji in History.)

"These words of Sivaji show him in his true colours. He wanted to annihilate Islam and make Hindu religion the only religion of this country. *The greatest object of his life was to blot out the very name of Mohammadans from Hindustan, by giving them up to sword and fire. Pandit Malvia, Doctor Moonje, and Lala Lajpat Rai hold the same position to-day as was held by Sivaji in his time, as an enemy of Islam.* These people claim to be nationalists but they are trying day and night to create disaffection, ill-feeling, and tension, among all the communities of India. Sivaji could not stand any comparison to the Emperor Aurangzeb Alamgir. Sivaji was a mere robber, and his early life was spent in robbery and plunder. Even at the height of his power, he did not give up robbery, but continued pillage and plunder in the Mohammadan kingdom, by avoiding the Muslim armies. His cruel treatment with Afzal Khan and Shaista Khan shows the atrocity and cruelty of his nature. He never felt ashamed for these cruel acts of his. These qualifications do not entitle him to any

national honour by the Hindus........" ('Al-Jamiat', Delhi, dated 2nd June 1927, page 1.)

Can we expect any good and welfare from the followers of Sivaji

Now, after knowing the true ambition and ideal of the life of Sivaji, our readers can judge well how much good can the Mohammadans expect from those who commemorate his anniversary, who like to follow him in deeds and words, and desire to imbibe his attributes. When Sivaji declared it in plain words, that the aim and object of his life was to expel the Mohammadans from India, will not the same malicious feeling pervade the hearts and minds of his followers? Will not those, who regard him as their national hero and give him the greatest honour, regard his impure mission as their own mission of life.? Will not his lovers and disciples, who follow in his footsteps, try to clear off the Mohammadans from the country after getting sufficient power to do so, in the same way as Sivaji tried to achieve his mission by all possible means?

Mohammadans should think over these facts and their consequences

O, Misguided Congress-Mohammadans! think over these bitter truths and facts before being deluded by the flattering and cajoling talks of Congress-Hindus, and do not take a single step that might not only throw you but also your whole nation, forever. in the deep ditch of destruction and ruin.

This is a very brief account of the aims and objects with which Tilak Mahode had started this movement. As regards the consequences of this movement and the severe losses caused by it to the Mohammadans, we shall give a detailed account on some other occasion.

In the end, we want to unveil one more secret mentality of this venerable Brahmin of Maharashtra, feeling sure that those, who go through the following account carefully, will take a lesson and warning from it.

In 1927, Khawaja Hasan Nizami Sahib contributed the following article in a paper:—

A dangerous will of Tilak Maharaj

"A new discovery, which shows that the Hindus want to ruin the Mohammadans by a very deep-laid plot has been made through Hakeem Warsi Sahib who used to guard the door of Mr. Tilak, in Bombay, as a volunteer, during the Hindu-Muslim Unity days. Hakeem Warsi Sahib told Hasan Nizami that on his death bed, Mr. Tilak asked a friend of his to send the following message of his to Mr. Gandhi "Like me, he should always bear in mind that all the estates and landed-properties of India should, somehow or other, come in the possession of Hindus. Then the question of Government alone will remain which would be solved very easily. The chief thing is

that the ownership of the landed-properties must come in the possession of Hindus".

The above wish and will of Mr. Tilak is given by a man who was with him at his death bed. Yes, he says that this true successor of Sivaji did not forget his true mission even at his death-bed, and expressed his last will that, somehow or other, the estates of Mohammadans should come in the possession of Hindus, so that when opportunity comes they might be turned out of India quite easily.

Circumstances also corroborate this will

Some one may deny the veracity of this will, but he should at least study the facts as they are. Do not the circumstances themselves prove that the estates and properties of Mohammadans are continuously flowing into the hands of Hindus? In such a case there is no reason why we should not believe that such a will was made.

Under such circumstances, Mohammadans should realise the critical condition of affairs, and see with open eyes what plans are being made to make them weak and poor, and ruin them forever.

A movement of complete boycott of Mohammadans in Maharashtra

We are sorry we cannot go into details here, but a few words of another Hindu-Rajists of Maharashtra may at least be quoted to prove that the Hindus do not want to have any friendly relation with

the Mohammadans. This Hindu-Rajist of Maharashtra is the editor of a paper, a disciple of Tilak Maharaj, a follower of Sivaji and Smirth Ram Das, a pioneer of Hindu-Sangthan, and one who aspires zealously to see Hindu Raj in India. He gives some instructions to Hindus which the Maharattas have actually followed.

The editor of the *Rahbar-i-Deccan* writes "The editor of Sudhram, a paper of Maharashtra—in a lengthy editorial, under the caption of "Maharashtra and Hindu-Sangthan" bitterly opposing Hindu-Muslim Unity, says that it is injurious to India, and describing it as an iron-wall in the path of the achievement of Hindu Raj, expresses his opinion as follows:—

"If the foundation of Swaraj is laid upon the Unity of these two communities in India, the building thus raised cannot last long. Its foundation will be shaky. This opinion is based on facts." (1)

Again, laying stress on the boycott of Mohammadans, he observes as follows:—

"The social boycott of Mohammadans for the sake of Sangthan will not be harmful to Hindus. *For the upkeep of a tree, it is necessary to lop off its branches and boughs, and crop its superfluous*

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(1) This means that Hindus alone should get Swaraj, while the Mohammadans should only obey them as subjects. The Author.

portions. For a good work, we have to make sacrifices, and so we should not mind a little loss."

Fourteen instructions to Hindus In this connection, he has given the following 14 points of instructions to Hindus.

"(1) We should not take any part in the religious or other ceremonies of Mohammadans.

(2) In Maharashtra, music-players are mostly Mohammadans. Their services should not be requisitioned in our sacred ceremonies, because, in this way, they earn money and trouble the Hindus of every village.

(3) We should not enter into transactions with Mohammadans in our trade and commerce, and we should especially avoid purchasing goods from them.

(4) For cultivation purposes, lands should be given to Hindu alone.

(5) Mohammadans should not be engaged privately.

(6) We should not enter into lending or borrowing transactions with Mohammadan money-lenders.

(7) No Vakil should appear on behalf of Mohammadans in any case.

(8) No monetary help should be given to Mohammadans on the occasion of the ceremony of Tazias, and other Mohammadan festivals and ceremonies.

(9) No cattle should be sold to Mohammadans.

(10) Lands should not be sold or given gratis to Mohammadans for construction of mosques, or any other purpose.

(11) We should not buy meat from Mohammadans, as it is against our religion.

(12) We should not give alms to Mohammadan beggars, because, in this way, they get an opportunity and means to propagate Islam. This has been experienced many a time.

(13) Hindus should not buy medicines from Mohammadan physicians, nor should the Hindu physicians and doctors sell medicine to Mohammadans.

(14) If the artisans are only Mohammadans and thus, people feel any difficulty in their daily works, the Hindu workmen, going on pleasure to Bombay, should learn these arts there and start them themselves. The educated people of villages should teach their own arts to other Hindus." (From 'Vakil', Amritsar, dated 6th February, 1926, page 3.)

The above is a brief account of the mischief that the Brahmins of Maharashtra and their allies

wrought against Mohammadans. From this survey our readers can themselves judge the mentality and the real aims and objects of these people. Will not the people—whose respectable papers openly declare that "For the upkeep of a tree, it is necessary to lop off its branches and boughs, and crop its superfluous portions"—treat the Mohammadans in the same way, on getting power and influence, as Sivaji and his successors had treated them before this? Why is it then that some foolish friends of Mohammadans do not pay any attention to these facts and truths, but are themselves making the hands of their enemies strong for Hindu Raj?

In the forthcoming pages, we will give an account of the attempt made by another respectable Brahmin of Gujrat-Kathiawar, Swami Daya Nand Saraswati by name, to cause harm to both the British Government and Mohammadans and to establish Hindu Raj in India. (1)

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(1) At many places in this article, reference has been made to Brahmins. It should not be understood from this, that all Brahmins are of this Nature. As in every other nation, there are good as well as bad Brahmins in the Hindu community also, and we have referred only to those Brahmins, who were really mischief-mongers and not to those who were and are peaceful, unprejudiced, and good-hearted. The Author.

CHAPTER VIII

Swami Daya Nand Saraswati Ji.

His attempts to oppose and cause harm to the British Government for Hindu Raj.

To fulfil the dreams of Smrith Ram Das and Sivaji, and to realise the ambition for which they lived and died, Swami Daya Nand Saraswati also started the same sort of movement as was started by Mahatma Tilak. But, as we have said before, although the ambition of both was one and the same, their methods were somewhat different. The former movement was to a great extent started on political lines, while the latter was given a religious colour. It is for this very reason that the Movement started by Swami Daya Nand Saraswati was more extensive, more organised, more strong, more effective, and more successful than the movement of Mahatma Tilak. Swami Daya Nand also had the same object in view, as Tilak Mahode had, but the movement of the latter was confined to Maharashtra and Bengal etc., while that of Swami Daya Nand spread throughout the country and gained great success, because his movement was given such a colour that while, on the one hand, it appealed to the liberal-minded and enlightened Hindus of

modern type, it also impressed the conservative Hindus. The movement started by Swami Daya Nand proved more durable and successful, because like Tilak, he did not show any outward zeal or hold any public-exhibition, or start any fairs etc., or deliver hot speeches in its support; on the contrary, he did everything silently, and gradually. It is for this reason that no sooner was the movement of Maharashtra started, than both the Government and Mohammadans became alert and cautious, while the movement of Swami Daya Nand Saraswati was started so wisely, and cleverly that it escaped all dangers and at the same time fulfilled its mission so successfully that nobody took any notice of it, otherwise its influence also would have been limited like the movement of Maharashtra.

To create disaffection against foreign Government, and a desire for Hindu Raj in the hearts of Hindus, a code of prayers containing many Vedic hymns, with their Hindi translations, was at first published. The name of this book is *Arya-Bhavan*. A very nominal price was fixed for it, and it was circulated throughout the country. Apparently this is a mere book of prayers, but if we look deep into it, we will find that it deals with everything that is necessary for the success of its mission. Most of its prayers create a fond desire for Hindu Raj in the hearts of Hindus, and a wish has been expressed in many of them that the foreign Government should not remain in India. As it was

a book of prayers in form and shape, everybody was bound to read it morning and evening, so that his thoughts might be influenced by it. Evidently, therefore, it was such a clever stratagem that it did its work quietly. Swami Daya Nand Saraswati created that influence and atmosphere through this short book which Tilak, etc., had tried to create by hot speeches, riots, and disturbances As an example, we give below the translation of a portion of this book. Our readers should read them and appreciate the cleverness of Swami Daya Nand Saraswati.

(1) "O, Ishwar, Data, (God) through thy kindness, I may acquire gold, jewels, etc., *the kingdom of the whole world*, and the wealth of knowledge and learning." (Arya Bhawan, Prayer No. 3, page 6.)

(2) "O, Parmatama (God), Grant us worldly rule and the wealth of Swaraj easily, that is, through thy kindness, our reign and wealth may always progress." (Arya Bhawan, Prayer No. 43, page 150.)

(3) "O, Ishwar, that giveth all happiness to us, make us..............strong. O, Maharaj, Adhiraj, Parmeshwar, make us strong with such attributes as power, uprightness, political knowledge, toleration, authority and influence, to gain an everlasting worldly rule. (Empire.) May the foreigners never rule in our country and may we never be subject to them." (Arya Bhawan, Prayer No. 31, page 108.)

Now our readers can themselves judge how nicely hatred and disaffection have been created in the hearts

of Hindus against the foreign Government, and how cleverly a desire for "their own rule" has been created in them.

In the other books of Swami Daya Nand Saraswati also, the same sort of thoughts have been expressed here and there, and a full attempt has been made to create an impression in the hearts of Hindus that the Government of foreigners is very injurious and burdensome for India, and that only that Government which may be in our hands and the reins of which should be in the hands of Vaid-knowing Brahmins, is good, and that that law alone, which has been formulated by Manu Maharaj, is a true law. This is evident from the following quotations :—

(4) "Can a country ever make any progress without self-rule and without doing commercial business in different countries and continents of the world. If people trade in their own countries, and the foreigners do commercial business in or rule over their country, then nothing but poverty and misery can be the result." (Satyarth Prakash, Urdu, 4th edition, chapter 10, section 11, page 302.)

(5) "When the Aryans ruled in India, these most useful cattle, cows, etc., were not killed................ Since the meat-eaters of foreign countries (Mohammadans and Christians) who kill cows, etc., and are drunkards, have become the rulers of this country, the

misery of the Aryans is increasing continuously." (Satyarth Prakash, page 305.)

(6) "Now, on account of the lethargy, carelessness, and mutual differences of the unfortunate Aryans, it is out of question to rule in other countries, when in *Arya-warth* itself they do not possess complete independence, and a free and fearless rule. When the hard days of a country come, its inhabitants have to suffer every sort of trouble and calamity. Others might treat us in the best way possible, still self-rule is certainly the best rule, that is to say, that although a Government might be free from partiality and favouritism to different religions or to their own people, or be kind, like parents, to all its subjects equally, do justice and patronise them, in every way, but still the rule of foreigners is not very comfortable." (Satyarth Prakash, chapter 8, section 49, page 260.)

Cleverness of the translator of Satyarth Prakash

The translator of 'Satyarth Prakash' has omitted the translation of some words of Swami Daya Nand, for some reason or the other. We give these words below in italics. *"The Aryas now do not possess complete independence, or a free and fearless rule. Whatever little rule they possess is trampled down under the feet of foreigners. Only a few Rajas are free."* (Satyarth Prakash, Hindi, second Edition, page 226.)

Our readers can themselves judge the importance of the meaning of these words of this Political

Sanayasi. They convey hatred against the foreigners, contain the under-lying principles of Swadeshi movement, create a desire for their own rule, and preach the principles of sedition. The following extract is also worth-reading :

While showing the composite form of Hindu Raj, it is said :—

"We should never obey the law of illiterate fools, who are ignorant of Vaids." (Satyarth Prakash, chapter 6, section 13, page 164.)

Now see what kind of Raj did Swami Daya Nand Saraswati want and what sort of law did he regard worth-obeying. He says :—

"There should be a body of at least 10 or if not 10, then at least 3 learned men empowered to make laws. Nobody should violate this law which is worth-obeying."

Look what he means by learned men :—

"The members of this body should be *the learned men and scholars of all the four Vaidas,* and of logic, dictionary of Vaids, and Dharam Shastra, etc........"

This means that the rein of Government should be in the hands of those who are scholars of all the four Vaidas and the Dharam Shastra, etc. In other words, it means that only that Government should be obeyed that promulgates Hindu Law and carries on all Government affairs according to the same law. To

put it more clearly, Swami Daya Nand Saraswati wanted a pure Hindu Raj in India.

The Arya-Samaj was founded for establishing Hindu Raj in India.

Thus, Swami Daya Nand Saraswati wrote and gave publication to these and like thoughts. In order to give them a practical turn, he laid the foundation of Arya Samaj. He travelled throughout the country, and founded its branches in all the big towns and villages, with the object of giving publicity to these thoughts in an organised form in every nook and corner of India, and thus create disaffection in the hearts of Hindus against the British Government, as well as prepare them for practical work, by placing before them the ideal of Hindu Raj. This is corroborated by some statements quoted below :—

The opinion of the editor of "Civil and Military Gazette"

The learned editor of "Civil and Military Gazette", Lahore, while writing about Satyarth Prakash, observes as follows :—

"The preachings contained in the chapters of this book (Satyarth Prakash) are quite against the Unity which should be found, for getting freedom, among the people of all castes and creeds of a country. In the 6th chapter of this book, *the conception of the*

establishment of Hindu Raj in India is taught to Hindus for which such rulers and ministers have been declared necessary who should be the scholars of Vaid and the followers of its preachings. In other words, it means that the Parsis, Mohammadans, and other communities, are only doomed to disappointment." ("Civil and Military Gazette," Lahore, dated 23rd September, 1927.)

The opinion of Sir Michael O'Dwyer ex-Governor of the Punjab

Sir Michael O'Dwyer, an ex-Governor of the Punjab, also had come to the same conclusion. His own words are as follows :—

"The Arya-Samaj gave a fresh impetus to the Hindus, and laid the foundation of a nation which aims not only at promoting Hindu religion but also *at the establishment of Hindu Raj.*" (With reference to "Edinburgh Review", from 'Musalman', dated 3rd December, 1926, page 3.)

Even the Aryas themselves acknowledge that this was the aim and object of the establishment of Arya-Samaj.

The confession of Lala Dhanpat Rai B.A., L.T.

"No other Raj than Hindu Raj can last forever in India. The day must come when all the Mohammadans of India will become Aryas by Shuddhi, Adi Andolan, etc. (Does 'etc.' mean 'violence', that is, the Mohammadans who will not accept Hindu religion by conversion easily, will be converted by force? The Author.) They are also Hindu brethren, and only

Hindus will remain in the long run. This is our ambition; this is our desire. *Swami Maharaj also had laid the foundation of Arya-Samaj on this very principle."* ("Prakash", Lahore, dated 26th April, 1925, page 11.)

The teachings of Swami Daya Nand and the object with which he spread the net of Samajists in the country, gained ground by and by. His most trustworthy and favourite disciples began practical works in the country with the object and determination of establishing Hindu Raj in India, and tried their utmost to overthrow an equitable and constitutional Government by means of secret plots and intrigues.

Activities of Aryas A short account of the turbulent activities of Aryas is given on page 114, Chapter 5, of a book by Sir Valentine Chirol, called "Agitation in India".

"The certificate that Krishn Varma himself gave two years back to Arya-Samaj in the paper that had published the news of his murder, corroborates the fact that the Aryas took a very leading part, undoubtedly at least during the last few years, in the Political agitations of India. Not only did he give out that of all the movements started for the political awakening of India, no other movement was so powerful as the Arya-Samaj, but he had also declared that the greatest ambition of this society (Arya-Samaj) was a complete, independent, and free National Government for India as was declared by its founder. It

should be remembered that, *during his life-time, Daya Nand had made Krishn Varma a member of the first organised society that was afterwards the trustee of his will.*"

Krishn Varma referred to above was not only a very favourite disciple of Swami Daya Nand, but also his compatriot and the trustee of his will. This man who was very intelligent and a scholar of Sanskrit, remembered what he had learnt from his Guru, and when the proper opportunity came, he tried his level best to give it a practical turn. An extract from the Report of Rowlatt Committee describing the seditious activities of this favourite disciple of Swami Daya Nand is quoted below :—

"Shortly after......one Shyamaji Krishnavarma, a native of Kathiawar in Western India, went from Bombay to London for reasons, as he stated in a paper subsequently published by him, not unconnected with the arrests which were made in connection with the Rand murder. Krishnavarma for sometime lived in obscurity, but in January, 1905, he started in London the Indian Home Rule Society, appointed himself President and issued the first number of the *Indian Socialogist,* a penny monthly, as the organ of his society. In that paper he describes the society as having the object of securing Home Rule for India." (Page 3, Report.)

"........Krishnavarma collected in London some recruits, amongst whom was Vinayak Damodar Savar-

kar, a Chitpavan Brahmin............ He was a native of Nasik district in the Bombay Presidency. Nasik is one of the holy cities of Western India and *it became a centre of Brahmin disaffection.* Before leaving India, Vinayak Savarkar had been drawn into a movement *initiated early in 1905 by a person styling himself Mahatma Sri Agamaya Guru Pasamhansa,* who toured in India delivering lectures and speaking fearlessly against Government, telling his audiences not to fear Government." (Page 4, Report.)

"During the year 1906 and the following year, the India House in London which had been opened by Krishnavarma became notorious as a centre of sedition, and in July 1907, a question was put in the House of Commons inquiring whether Government proposed to take any action against Krishnavarma soon after and probably in consequence of this inquiry he left for Paris and took up his residence there......" (Page 4, Report.)

To show what sort of articles were published in the *Indian Socialogist,* we give the following passage that appeared in December, 1907, in the said paper: "It seems that any agitation in India must be carried on secretly and that the only methods which can bring the English Government to its senses are the Russian methods vigorously and incessantly applied until the English relax their tyranny and are driven out of the country! No one can foresee what rule will be laid down or line of action defined for any particular

course. That will probably depend on local conditions and circumstances, but it is likely that as a general principle the Russian method will begin with Indian officials rather than European." (Page 4, Report.)

After that, it has been shown in details how, by establishing centres in Paris and London, this favourite disciple of Swami Daya Nand misguided the Hindu young men for establishing Hindu Raj, and ruined their minds by poisoning them with seditious and revolutionary thoughts.

A few more extracts may be given from Sir Valentine Chirol's book "Agitations in India".

"We have sufficient proof of the fact *that many other Arya-Samajist members, comprising many leading members, took a prominent part in the Revolutionary movement of the last few years in the Punjab, and its neighbouring Province of U. P. The ringleaders of the Rawalpandi disturbances of 1907, were also Aryas.* And in the turbulent movement that was started two years before this disturbance, nobody took more part than Lala Lajpat Rai and Ajit Singh (1) both of whom were wellknown Aryas. The sudden prevalence of peace and order in the Punjab, just after their expulsion, clearly proves that they were responsible for the agitation."

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(1) In fact, all these agitations were started for Hindu Raj, but, according to Dr. Kitchlu, the cause of agitation was shown to be that the Government, taking pity on the

The same author writes on page 117, "the chief effort of the Aryas was not only to prevent people from joining the service of English Armies, but some times they even actually interfered in the loyalty of armies, and their agents were found roaming about in Indian armies."

Sir Louis Dean, ex-Governor of the Punjab

At this time, on the 1st June, 1910, a deputation of Aryas waited on Hon'ble Sir Louis Dean, ex-Governor of the Punjab, to prove their innocence in the agitation of Hindus, in reply to which the said Governor observed as follows:—

"In this Province, newspapers and books, publishing seditious articles, are sold openly as well as in secret, from hand to hand.............. But I am sorry to say that in this part of India the authors of these books and papers are mostly Hindus. In the same way those people also, who have committed murders or heinous crimes or those who have been punished for sedition, are the members of the Hindu community." (Al-Hakeem, dated 14th January, 1910.)

Mohammadan Zamindars, had enacted the Land Alienation Act which deprived the Hindu money-lenders from getting possession of the landed-properties of Mohammadans in future. (See *Tanzeem* Amritsar, dated 2nd May 1925, page 2.) Thus, this agitation was started against Mohammadans. The Mohammadans, who regard the Political disturbances of the Hindus as a service to India, should notice that their every attempt is directed towards causing harm and injury to Mohammadans. The Author.

Whatever has been said about Swami Daya Nand and his political movement in the foregoing pages is based on facts and figures, and in support of our every statement we have given quotations from responsible persons, but here we want to quote the confession of an Arya-Samajist himself which corroborates our arguments and statements.

The confession of Pandit Ram Gopal Ji Shastri

Pandit Ram Gopal Ji Shastri writes with great pride, on pages 41 and 42 of the paper *Arya Gazette*, Rishi Budha Number, dated 18/25 Phagun, 1986 Sammat.

"The Political Aryas are proud of the fact that long before the foundation of the Congress, Swami Daya Nand infused the idea of service to our mother-land and of Swaraj........................*There is no hymn of the viyakhayan of Arya Bhawan, of Rishi Daya Nand, which does not contain a prayer for the achievement of Swaraj. In Satyarth Prakash, Rishi Daya Nand has given the idea of Swadeshi Raj in different places. Out of the 14 parts of Satyarth Prakash, the 6th part deals with politics only.* 23 years back an Englishman, named Valentine Chirol, had written a book, called "Agitation in India" in which he has proved that *Arya-Samajists are spreading sedition in the Punjab.* After the publication of this book, the Government arrested the patriot ring leaders of the Punjab..............."

Thus, this Arya-Samajist scholar not only admits the statements that we have made above and the conclusions we have arrived at from the books, Arya Bhawan and Satyarth Prakash of Swami Daya Nand, but he has also acknowledged the quotations of the book of Sir Valentine Chirol that we have cited above. This Samajist scholar has corroborated the past events very clearly in his above statement. In the following statement, he instigates the Aryas of to-day to follow in the footsteps of the said Swami.

"If we cultivate the spirit of Rishi Daya Nand in us once again, and, taking the sharp sword of old Rishis.................in our hand, enter the arena, and continue the work that is still unfinished in the improvement of our organisation for the achievement of freedom for India, fearlessly, and unhesitatingly, and fight undauntedly for the independence of our country, the influence of Arya-Samaj will increase so much that millions of Indians will once more come under its flag."

The parts that the Arya-Samajists have played before this in all the political intrigues and conspiracies have now become old stories, but even at present, wherever secret plots are hatched, plans made of sedition preached against the Government, or wherever people are arrested, the Aryas have been found in the greatest number, as has been admitted in the following writings by Aryas themselves :—

Milap, writing about the criminals of the Kakori Case of Dacoity, observes as follows :—

"*Rajendar Nath Lahiri* was an orthodox Arya-Samaji. He belonged to Gonda. *Ram Parshad Bismil* took a liking for Arya-Samaj even in his childhood ....*Roushan Singh* belonged to District Shahjahanpur. He was also an orthodox Arya." (Milap, dated 17th November, 1929.)

In the same way, many young Arya-Samajists are involved in the conspiracy cases of Jalandhar, Lahore, and Meerut, and at present the directors of all the agitation-loving societies also are mostly Arya-Samajists, as Pandit Nand Lal Ji also admits as follows :—

"Among the Political workers and those young men of the Punjab who are taking part, in the Independence movements, the majority belongs to Arya-Samaj young men. It is a matter of pride for Arya-Samaj. The part that Arya-Samaj has played in the political awakening of India, is not unknown to anybody." (Prakash, dated 23rd Feb., 1930, page 9.)

All these references are quite sufficient to show that Swami Daya Nand Saraswati had laid the foundation of Arya-Samaj simply with the object of fulfilling the dream of Sivaji. It was with this object in view that he travelled throughout the country, delivered speeches, and prepared people for Hindu Raj through his books and writings. It is due to his teachings

that the Aryas took part in every conspiracy and plot of India, made bombs, threw them on Government officials, and disturbed the peace of the country in every way possible. Thus, the political movement of 'Rishi' Daya Nand is wholly and solely responsible for the critical state through which the country is now passing, and the unrest and disquietude that is now prevailing in India.

After a perusal of all these statements, some of our readers might contend that Swami Daya Nand Saraswati did not aim at Hindu Raj, but Hindustani Raj, and that his followers also struggled for the same. We would advise such of our readers to go through Arya Bhawan, Satyarth Prakash, the statement of Krishn Varma, the above-quoted extracts of the articles of the editor of the 'Civil and Military Gazette', the statements of Sir Michael O'Dwyer, and Lala Dhanpet Ram Sahib, so that his delusion might be removed, and he might come to know that whatever good or bad political efforts did the founder of Arya-Samaj and his followers make, they were all aimed at Hindu Raj, and not Hindustani Raj in India. If, however, even the above quotations and evidences are not sufficient, we would quote *Milap* once more.

"The young Aryas want neither the rule of the English nor of the Mohammadans but only Ram Raj." (Milap, Lahore, dated 27th October, 1929.)

When, therefore, the Aryas themselves have un-

veiled their secret aims and objects, is it not the duty of every Mohammadan to think over his future before taking part in the turbulent activities of the Congress and to abstain from taking any step that might lead to disaster and calamity for him and his whole community in future?

These were, therefore, the political activities of the founder of Arya-Samaj and his disciples and followers against the British Government for getting Hindu Raj. In the next chapter, we would show what policy did Swami Daya Nand and his disciples and followers adopt for Hindu Raj against Mohammadans, and what efforts they made to deprive them of all power and influence that they still possessed.

CHAPTER IX

Opposition of Mohammadans for Hindu Raj.

Swami Daya Nand bore the same grudge against Islam, its followers, and its founder, as he did against the ruling nation, our present British Government. He looked down upon the Mohammadans with the same contempt, as he did the British Government. The existence of Mohammadans in India pricked like a thorn in his eyes in the same way, as the presence of British Government in India was intolerable to him. He despised the Mohammadan languages and Islamic culture, in the same way as he hated, for nothing, the present foreign languages and civilization. Yes, he wanted to convert all the Mohammadans to Hinduism or turn them out of India, in the same way, as he liked to expel the English from this country, and for this he spread inimical thoughts and sentiments against Mohammadans, as he had created despicable and malicious ideas about the foreign Government of India in the hearts and minds of Hindus.

And why did he do so? Was it because he or the Aryas had suffered anything at the hands of Mohammadans or were they in any way insulted

and looked down upon by them? No, no, Mohammadans are not so ignoble and senseless as to wrangle with anybody for nothing, or to cause harm to anyone without any cause. Throughout the life time of Swami Daya Nand, Mohammadans did not do anything against him; on the contrary, so far as possible, they helped and assisted him in time of need, saved him from the mal-treatment of Hindus, and whenever his own co-religionists turned him out of their houses, they gave him refuge and welcomed him in their own houses. The Aryas themselves acknowledge this. Thus, Mr. Chunni Lall, M.A., Bar-at-law says:—

Good treatment of Mohammadans with Swami Daya Nand Ji Saraswati

"The Aryas in general know very little of those people or sympathetic friends of Swami Daya Nand Saraswati, who helped him particularly in his preachings. Who does not know that in the propagation of Vaidic religion, the Hindus greeted the founder of Arya-Samaj with bricks and stones, and that the people for whose welfare and reformation he suffered all hardships, attacked him many a time with weapons and even poisoned him? But very few people know that, although Swami Daya Nand used to attack Islam, still the Mohammadans looked upon him with a special veneration, and, except the Aryas themselves, who had become his followers, if the followers of any other religion provided facilities in his preachings and propaga-

tion work, it were the followers of Islam. Although, at present, I am not going to make a mention of all the Mohammadan friends who helped him particularly in his missionary work, I must give an account of at least two or three of them......The first biggest debate of the Maharishi was held in Anopeshahar. At that time, the Tahsildar of that city was a Mohammadan gentleman, named Syed Mohammad, who arranged the meeting according to the wish of Swamiji, and when he was poisoned there, it was this getleman who proposed that if Swamiji so desired, he might get the Hindu criminal arrested. When, in 1874, Maharishi went to Benares for preaching, Sir Syed Ahmed Khan was the Sub-Judge of that place, and the lectures of Swamiji were arranged in his house. Sir Syed arranged matters so nicely that although Swami Sahib continued his policy of criticism as usual, he had not to face any difficulty in his preachings at Benares. When four years later, in 1878, Rishi Daya Nand went to Aligarh, Sir Syed Ahmed Khan was present there also, and he arranged a great meeting on his visit to that place, in which were invited scholars of all religions. When Rishi Daya Nand came to Lahore, some of his first lectures were delivered on Brahmo Samaj, but when the followers of Brahmo Dharam noticed that he either praised the Vaidas or regarded them as Revelation of God, he was stopped from delivering lectures on Brahmo Samaj. Swamiji was then staying in Ratan Garden, and the

Hindu Pandits got him turned out from that place at a time when Maharishi had no other place to stay in or preach his creed. At this time, Dr. Raheem Khan handed him over his bungalow, in Mohallah Anar Kali, to stay in, although he was perfectly aware that Swamiji was opposed to Islam. In this bungalow was laid the foundation of Arya-Samaj, Lahore. His greatest and most famous debate was held in Chandpur. Moulvi Mohammad Qasim, the Principal of Deo Band College and a great Arabic scholar, joined the debate which lasted for 9 hours continuously. When we compare the calm, quiet, peaceful and serious manner with which all the parties of this debate mixed with one another, with the tumult and disturbances of the debate at Kashi with Hindus, we can very easily find out the remarkable difference that lies between the treatment of Hindus and Mohammadans. It often happened that, during the debates Maharishi used very harsh words, but whereas the Hindu Pandits answered such words with bricks and stones, the Mohammadans respected the great personality of Maharishi and never took his words ill. Sometimes Swamiji refuted Islam even while staying at the house of Mohammadan friends, but they never insulted him in any way." (Prakash, Lahore, Rishi No., dated 11th November 1917, pages 20 to 22.)

But, as, unfortunately, it has always been the fate of Mohammadans that those whom they treat

well, sting them the more, it is not a matter for surprise that Swamiji also treated them in the same manner, and starting a movement for their destruction and annihilation, made Hindus their enemies.

Although Swami Sahib did not know even Urdu, not to speak of Arabic and Persian languages, still he felt it necessary to refute Islam, and with this object he wrote the last chapter of Satyarth Prakash against Islam and its followers, and thus poisoned the minds of Hindus as much as he could against Mohammadans. It was the result of this book, namely, Satyarth Prakash that the Hindus and Mohammadans who were once on very good terms with one another, became disunited, so that their unity and co-operation now looked like dream, as has been acknowledged even by some impartial Hindus.

Satyarth Prakash caused disturbances and turbulence in India

"Since the appearance of the bible of Arya-Samaj (Satyarth Prakash), the country has been involved in disturbances and turbulence, the religious fire of all communities is kindled, and the disloyal person of the country have, in the garb of patriotism, instigated both Hindus and Mohammadans, by reminding them of past events, to fight like bulls and murder one another." (From an article by Omrao Bahadur Sahib, Mathur, B.A., of

Delhi, in 'Siasat,' Lahore, dated 8th August 1924, page 5, column 4.)

And to promote these disturbances and turbulence, they not only played the imposture of Shuddhi, laid the foundation of Acchut-Uddhar, and made a propagation of Hindi language, but also raised up cow-question in such a manner that it has led to the death of thousands of Indian Mohammadans so far, and God alone knows how many more lives are to be lost in future, if this state of affairs continues.

It must be borne in mind that all such agitations were carried on to fulfil the old dream of Smrith Ram Das and Sivaji. It was for this reason that Swamiji did not confine his teachings and preachings to the British territories only, but spread his poison against Mohammadans in the Hindu Native States also. He toured all these States, and tutored their rulers and people to oppose Mohammadans. A detailed account of the life of Swami Daya Nand Saraswati is not available but whatever material exists, it is sufficient to prove that he made malicious efforts to spread the same poisonous movements in the Native States. To start with, he formed acquaintances with the rulers of these States, taught them lessons of Manu-Samarti, and especially the chapter dealing elaborately with the composite form of Hindu Raj, created dislike in their minds against Urdu

language, filled their ears against Mohammadan clerks, and made every attempt to get them turned out of the States. He was thus a bitter enemy of Mohammadans, and if he had survived long, perhaps it would have been difficult for the Mohammadans even to live in the Hindu States. Still, whatever little he did during his short life, proved so injurious and harmful to Mohammadans, that its effect is traceable in the Native States even today. We cannot go into details here, but simply quote a few events from his authorised biography, which sufficiently shows the spite and grudge that Swami Ji bore against Mohammadans, the contempt and despise with which he looked down upon them and the impure and malicious propaganda that he spread against them in the Native States.

"In August, 1881, Swamiji went to the Raipur State. Thakur Hari Singh, the Rais of that State came to see him at his place of residence with his Madarul-Moham, Kareem Bux. After formal greetings, the first words that Swami Sahib uttered were as follows :—

Open opposition of the appointment of Mohammadans to the posts of Madarul-Moham

"Who is the Madarul-Moham of your State?" he asked. Thakur Sahib replied that Shaikh Ilahi Bux was the Madarul-Moham, but as he had gone to Joudhpur, his nephew Kareem Bux Ji was officiating in his absence, and that the

latter was sitting in front of him. To this Swamiji said, 'The Madarul-Moham of your State is a Mohammadan. Ah, he is a born slave. The Arya Pursh should not appoint Mohammadans to the posts of the Minister of a State'. This enraged Kareem Bux and six or seven other Mohammadans sitting there. Thakur Sahib also took leave, and went back to his palace". (Biography of Swamiji, enlarged edition, compiled by Pandit Lekh Ram, page 547.)

We need not comment upon these words of Swami Sahib. They are self-explanatory. Our readers might read these words and wonder at them. This is one of the many such instances in his life. He showed the same mentality in other States of Rajputana also, made such propagandas there and everywhere, and tried his level best to get the Mohammadans dismissed from the State service.

His attempts to get Urdu replaced by Hindi.

These were not the only activities of Swami Sahib in the Native States, but he also carried on propaganda in the States with a view to see Urdu replaced by Hindi in State offices. Swamiji had two objects in view. Firstly he wanted that even this last memorable work of Mohammadans, that is Urdu, should be wiped out of the States, and secondly that by the use of Hindi language instead of Urdu in the offices, the Mohammadan servants of the States

who do not know Hindi, should be dismissed from offices, and Hindus appointed in their place.

And, as his biography shows, Swamiji was successful in this.

Repacement of Urdu by Hindi "In the administrative works of Udaipur State the Deo-Nagri letters were brought into use. In the administration of Patli-Pattan also, the propaganda of Swamiji proved effective." (Biography, compiled by Lala Lajpat Rai, page 429.)

Teaching the lessons of Manu Samarti to Hindu Rajas for turning out the Mohammadans from State offices The third attempt he made for the expulsion of Mohammadans from Hindu States was that he preached the lessons of Manu-Samarti to Hindu Rajas, and particularly those lessons in which it has been emphasised that a Raja should appoint only those persons, who are scholars of all the four Vaidas, to the posts of Ministers and clerks.

This was done simply with the object that the Hindu Rajas should dismiss all Mohammadan Ministers and officials of the State, who were certainly not the followers of the four Vaidas (see Biography, compiled by Lala Lajpat Rai, page 427, etc., etc.)

The following incidents would show the prejudice that Swami Sahib bore against Mohammadans.

"In November, 1879, Swamiji went to Danapur, and there he passed some remarks against Mohammdans upon which a man named Gulab Chand of that place asked him respectfully not to make any such remarks against them. Swamiji did not reply anything to this, but when his speech began, he very strongly criticised Islam, and said that some children forbade him to utter the truth. But why, he said, should he conceal the truth? When, he continued to say, the Mohammadans were in power, they opposed them by swords, and was it not unfair that he was forbidden to oppose them even by words." (Biography, compiled by Pandit Lekh Ram, page 498.)

Danger of Musim-sthan As we have said before, Swamiji was totally ignorant of Arabic, Persian and Urdu languages. Still he regarded it as his duty to refute Islam, which did not mean more than that he could make only some absurd remarks at random against Islam, thus creating hatred and despise in the hearts of Hindus against Islam and its followers. The fact was that he was very much afraid of Mohammadans. He thought that even if his movements against the English were successful, and they were expelled from India, it would not be easy to establish Hindu Raj in this country, because Islam was gaining success every day, and, as compared to Mohammadans, Hindus were decreasing in number. He feared that if this was the trend of affairs, "a

day *must* come when not a single Hindu will be found in India. Alas, that day is not very far. Within 460 years, no Hindu will be found in India. Hindustan will become Muslimsthan and Christiansthan. In this Aryan country, the followers of non-Aryan religions will rule." (Article by Professor Balkrishn Sahib, in 'Pratap,' Lahore, dated 20th August, 1927, page 26.)

Therefore, he thought that, under such circumstances, the realisation of the dreams of Smirth Ram Das and Sivaji being quite difficult and impossible, he should attack Islam and rouse Hindus against Mohammadans, by fair means or foul, so that they may despise Islam and its followers to such an extent that they may not become a cause of "the rule of the followers of non-Aryan religions in India."

Opposition of Islam by other new movements

Besides the above-mentioned movements, Swami Daya Nand Sahib Saraswati started other movements also. Contrary to all the past traditions of Hinduism, he opened the doors of proselytism, and, disregarding the injunctions of their religious books, allowed Achhut-Uddhar (uplift of the untouchables) so that the 14 crore untouchables and depressed class people might not leave Hinduism and become a cause of making Hindustan "Muslimsthan and Christiansthan". The introduction of Hindi and the attempt at the replacement of Urdu by Hindi was made simply with the object of strangling the growth

of Islamic civilization. The cow-question was raised up to create disaffection and despise in the hearts of Hindus against Mohammadans, so that they may hate them so much as to give them all sorts of troubles, and making their lives and properties unsafe, compel them to surrender and live like slaves in India, or leave it for good.

The aims and objects with which Swami Daya Nand Saraswati laid the foundation of Arya-Samaj had some effects even in his life time. Thus, the proselytization work was started, the Achhut-Uddhar, that is the uplift of untouchables, was begun, open and secret attempts were made to get the Mohammadans removed from State offices and Government affairs, Urdu was replaced by Hindi, and cow-question was assuming more and more prominence every day. But, as Swamiji did not survive long, he could not meet the desired success in his own life time.

CHAPTER X

Efforts of Aryas after the death of Swami Daya Nand.

After the death of Swami Daya Nand Saraswati the Arya-Samajists tried their best to make his movement successful. They laid great stress on proselytization work, promoted the Achhut-Uddhar movement, and tried their utmost to create dissension between Hindus and Mohammadans. But there was one difficulty. The majority of Hindus still regarded proselytism as forbidden by religion, and Achhut-Uddhar as undesirable. The result was that, according to Bhai Permanand, M.A., "The Arya-Samaj......... achieved very little practical success without the co-operation and help of Hindus." (Hindu Sangthan, page 156.)

But, inspite of this practical failure, the Aryas did not lose heart. They went on struggling as usual for the success of their mission, trying secretly to win over the Hindus, and thus make the movement of Swamiji successful, somehow or other. With this object in view, they co-operated with some liberal-minded Hindus and laid the foundation of Maha-sabha, established Nagri-Pracharni Sabhas, and formed co-operative societies. They wanted to infuse the same spirit in these Hindus that Swamiji tried to infuse in them.

The appearance of two more Brahmins

While they were making these attempts, they got hold of two Brahmins, one of whom was a born-Brahmin and an orthodox Hindu, and the other a Brahmin by deed (1) and an orthodox Arya-Samaj. The name of the former was Pandit Madan Mohan Malvia, and that of the latter Mahatma Munshi Ram, or Swami Shardhanand. These Brahmins, of different beliefs, at first began their work separately, but after a time they resolved to co-operate with each other (2). The result was that the Hindus in general also began to follow in the footsteps of Aryas, and the work that the Aryas alone could not do, was now done to their satisfaction and desire. Thus, while on the one hand, Hindus and Mohammadans came to blows with one another; the cow-question was started with fresh zeal; proselytization work was given greater impetus; the work of the uplift of untouchables was taken in hand with more energy, and Urdu was replaced by Hindi; Pandit Madan Mohan Malvia, the born Brahmin, on

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(1) The Arya-Samaj do not regard any one as Brahmin by birth. According to them, those alone are Brahmins who are learned and educated, no matter to what sect they belong. For this reason, we have called Swami Shardhanand a Brahmin by deed, otherwise he was in fact a Kashtri by caste.

(2) The united efforts of these two Brahmins began from 1923. Before that, their centre of activities was quite different, although their aims were one and the same. The Author.

the other hand, started one more movement known as Hindu-Sangthan (reorganisation of Hindus) which led to the kindling up of a fire of dissension and disturbance throughout the country. The Hindus and Mohammadans, who were once on very pleasant terms with one another, were now disunited. The Hindus got incited all of a sudden and forgetting all the brotherly love and affection of the past, became bitter enemies of Mohammadans.

Why did the Hindus co-operate with Aryas ?

It may be asked here whether these movements, *viz.*, the cow and music-question movements, the Shudhi, Acchhut-Uddhar, the propagation of Hindi language, and the Sangthan movements, started by the Aryas, were based on Vaidas and Shastras so that the Hindus also began to voice the sentiments and policy of Arya-Samaj, and whether these ideas were preached by Vaidic Rishis also, so that Pandit Madan Mohan Malviaji and other Hindus co-operated with them and began to help them in every way to make their mission successful.

No, this is not so. The Vaidas and Shastras do not preach such ideas at all. All these things were purely the invention of Mahatma Tilak, Swami Daya Nand and his followers, and to-day they are the sole authors of these movements. If cow-protection had been justified in the eyes of old Aryas, we would not have met with instances of cow-killing in several places of Vaidic literature. On

the contrary, we find that Vaidas, Shastras, and other sacred books of Hindus, have actually allowed cow-killing. As such, it must be acknowledged that this question is the invention of selfish persons. Similarly, music-question is a product of the present age, because the old Hindu saints have remarked at many places that it is not permissible to play music during prayer times. In the same way, if *shuddhi* had been permitted by Vaidas, the old Rishis and Munis would have certainly converted people of other religions to Aryanism, would have travelled in foreign countries for the proselytization work, and made people Aryas, but history is quite void of such instances. It must be, therefore, admitted that this was also a mere invention of Swami Daya Nand himself. So also the question of the uplift of untouchables. Had it been a part of Vaidic teachings, and the old Rishis and Munis had enjoined Hindus to do this work, the Ancient Indian Histories must have been full of such instances, but, as not one such instance is available in the days of yore, we must acknowledge that this is also an invention of later times. We can thus say unhesitatingly that the authors and promoters of all such movements were neither the Vaidas nor the Rishis, nor Munis of old times, but Swami Daya Nand himself, as the Arya-Samajists themselves acknowledge.

Yes, it was he who put aside the teachings of Vaidas and Shastras and introduced such ideas

simply with a view to fulfil the old dream of Hindu Raj. To support our above-mentioned contentions and arguments we can give countless quotations and proofs. A few quotations, however, are given below.

Cow-protection question It is really beyond our comprehension to believe how this cow-protection issue is a religious question of Hindus and Aryas, when the scholars of Sanskrit, the Pandits of Vaidas, and the learned-men of great renown declare it in clear words that the killing of cows was in vogue and quite a customary thing in old times. If the cow-protection question had been based on Vaidas and Shastras, and the old Rishis and Munis of India had in any way approved of it, how could the Hindu scholars of the present age declare as follows:—

The confession of Shri Chintamun Rao Vaidji "In ancient times the Rishis used beef in Yag etc." (From Gao Madh, by Pandit Damodhar Sato Lakarji.)

The confession of Pandit Abnas Chandra Das M. A. "That the old Aryans used beef, is proved by evidence, but milk-giving cows were seldom killed." (Rigvedic India, Second Edition.)

Pandit Umanath Saraswati "In Vaidic times beef was not forbidden."

Mr. Rajendra La Mittr

"These books (Vaidas and Shastras) declare in plain words, that in Ancient times beef was used as food." (Indo-Aryan Part, 1.)

The following Vaidic hymns also prove that beef was allowed and used as food in ancient times in India.

In the 9th Hymn of Athur-Vaid, Kanth 9, Sokat 3, the following words (in translation) occur.

"No host should take his food without first feeding his guest with sweet milk and delicious beef."

This clearly proves that even the Vaidas allowed cow-killing and the consequent consumption of beef. It was for this reason that it was declared that a host should take his food only when he should have fed his guest with milk and beef.

Evidently, therefore in the presence of such clear and plain proofs, nobody can say that the cow-protection question is not a creation of the present age but an old question; and that cow-killing is forbidden from old times, and that the Aryas and Hindus have committed so many murders and rapines for the protection of cows at the injunction of their Vaidas and Shastras. No, it cannot be said so. Vaidas and Shastras do not forbid cow-killing. Rather, they enjoin it, and,

as such it is certainly not a religious question of Hindus or Aryas. (1)

When, therefore, it is proved that cow-killing is allowed by Vaidas and Shastras, and it was in vogue from Ancient times, the propaganda of Hindus and Aryas against this is a clear proof of the fact that they want to instigate Hindus against the Mohammadans and their religion by unfair means. The Arya-Samaj themselves admit this, and acknowledge that this question was started by Swami Daya Nand himself, and he was the cause of this mischief. (2)

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(1) Even if it were a religious question of Hindus or Aryas, how can it follow from this that they should compel others to follow their beliefs? They have no right whatsoever to do so. The Author.

(2) It is no doubt true that under the Budh and Jain influence, the feelings of Hindus had been roused a little against cow-killing, and this was also made a cause of disturbances and revolutions against the Mohammadan Rulers of India, but as these ideas were not based on Hindu religion, these feelings died after the Mutiny. Unfortunately for India, the founder of Arya-Samaj revived these feelings again. The Author.

CHAPTER XI

The cow-protection question was started by Swami Daya Nand Saraswati.

Mahashai Krishn B.A., Editor 'Prakash', Lahore

Mahashai Krishn B.A., Editor *Prakash* Lahore observes as follows:—"The cow-protection question is to a great extent connected with Aryas, because upon this question depends the very life of Bharat-Varsh. *The first lectures on cow-protection were delivered by Rishi Daya Nand, and the cow-protection centres found today were the result of the same preaching.* Rishi Daya Nand has not emphasised the necessity of cow-protection in his speeches only, but he has also written a book on this very subject. *He even tried to get cow-killing prohibited in India by means of some enactment."* (Prakash', Lahore, dated 19th September 1920, page 8.)

This confession of an Arya clearly proves that "Rishi" Daya Nand was responsible for all the riots and disturbances that occurred in this country in connection with cow-killing. If 'Rishi' Daya Nand had not started this movement, if he had not written a book on this subject, if he had not delivered lectures on this question, if he had not tried to get cow-killing banned in India by Law,

the atmosphere of the country would never have been so unhealthy today. It is due to 'Rishi' Daya Nand that Hindus now regard cow-protection as their religious duty. (1)

Attempts of Hindus to deprive Mohammadans of their legal Rights

The Hindus and Aryas tried to take an undue advantage of law to deprive the Mohammadans of their legal and religious rights forever, and tried their utmost to get cow-killing stopped by means of some enactment and Resolution in the Municipalities, District Boards, Provincial Councils, Central Legislature and Council of State, where they were influential, being in majority. They even sent deputations from time to time to British Officers, submitted petitions, held meetings, made exhibitions, in short tried to coerce and terrorise the officials in every way with a view to compel them to deprive the Mohammadans of their legal rights, somehow or other.

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(1) Pandit Dharam Bhikshu writes in a mood of extreme affection for cows. "The piss of a cow is digestive. It is a tonic. It brightens intelligence, cures phlegm, phlegmatic diseases, leprosy, stomach diseases, yellow jaundice, heat of liver, piles, itches, inflammation, swelling of mouth and the diseases of eye and skin. It also cures dysentery as well as the internal diseases of women. If a mixture of the piss, dung, milk, curd, and butter of a cow is prepared, it will cure the diseases of phelgm, indigestion, epilepsy, and also veneral diseases."

(Arya Mussafir, Lucknow, dated 13th October 1927.)

Threats of rapine and murder When the Aryas were not successful in these efforts, they changed their methods to threats, rapine and murder. Besides the Hindus in general, even the most responsible personalities held out threats of rapine and bloodshed to Mohammadans. Even a diplomat like Mr. Gandhi could not conceal his real thoughts, and gave out the true secret of Hindu mentality in the following statement:—

The terrible threat of Mr. Gandhi "We should not think that the feelings of Hindus are not injured by the cow-killing of Englishmen. I know that their feelings of anger are suppressed by the fear that the English rule has created in their minds. *But throughout the length and breadth of India, there is not a single Hindu who does not hope to rid India from cow-killing one day or the other.* So far as I know Hindu religion, I am sure that *Hindus would not hesitate to compel their religious enemies, the English and Mohammadans, to give up cow-killing even by the force of sword.* (1) (With reference to *Statesman*, from Alfazl, Qadian, dated 9th March 1918, page 6.)

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(1) Now, the Mohammadans—who, according to the "Zamindar" dated 27th Feb., 1927, have resolved to do as Gandhi says, even if they are put to all sorts of troubles, and even if the dignity and good name of Islam is jeopardised—should ponder that when this is the mentality of the greatest Hindu leader, will he not give

Instigation against the Government and the Mohammadans When, however, even such threats proved of no avail, and Government did not pay any heed to their unjust demands; and their efforts to deprive the Mohammadans of their legal rights failed, they started agitation against the English also. They now composed and recited such hymns in which, according to the learned members of Rowlatt Committee, it was written.

"Alas, *like butchers the wicked in their monstrous atrocity kill calves and kine, free her (the cow) from her trouble; die, but kill* the English; do not remain idle or thereby burden the earth. This is called Hindustan, how is it that the English rule here?"

Besides this, words to the following effect, uttered by Mahashai Pratap Singh, in a meeting at Sakhar in 1927, were also repeated.

"There is only one object of our life, and that

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a practical shape to such thoughts and ideas of his, on getting an opportunity to do so? The Mohammadans who are now following him in every deed and action and taking part in his turbulent and peace-breaking movements, thus giving him more and more power, are in fact cutting their own throats. Can we expect any good from a man who openly declares that when time comes, cow-killing shall be abolished from India by the force of sword? Therefore, be cautious, ye, o, those who possess eyes. The Author.

is to...........the religion of Mohammadans. There should not be any feeling of pity in your heart against those who pull their knives upon the throats of our cow-mother. Sons of Bhism! Valiants of Arjun! if you...........all the Mohammadans from Karachi to Mecca, even to protect one cow, it is not much. Animal flesh is forbidden in the Hindu religion, but the...........of Mohammadans........... No Hindu should hesitate to drink it."

These sharp and swift words of this cow-devotee were published with reference to *Paisa Akhbar* in the paper *Tanzeem* belonging to the staunch supporter of the Congress, Dr. Kitchlu, dated 4th February 1927, page 13, but it is strange that inspite of being well aware of the real mentality of Hindus, these Congress-Mohammadans are following in the footsteps of the Congress imprudently, without any regard for their own community.

Then, it is also said that "Shastras enjoin to shoot the cow-killers, whether black or white, with the lead bullet".

With a view to deprive the Mohammadans of their legal rights and spread agitation against the British Government, the Hindus did not confine themselves to writing such hymns and songs etc. but, when opportunity came, they also acted upon them.

Secretly organised conspiracy in the Province of Bihar

Thus, "just at the time when the British Government were engaged in the Great War, these cow-devotees hatched a deep wide-spread and organised plot against the British Government (?) and the Mohammadans in the Province of Bihar, spreading its net in hundreds of villages and towns and circulating letters and pamphlets before *Id-e-Azha* with the heading "Jai Mahabir, Jai German". In these pamphlets, Hindus were advised not to be afraid of the military, because, they said, all the British Armies were killed in the German War, and even shots, powder, arms, and ammunition of the English were fully exhausted, and that they could continue their devastations with impunity even in the presence of soldiers." (Paisa Akhbar, dated 27th October 1917 page 2.)

By the time the day of *Id-e-Azha* arrived, their propaganda was completed. Then at the instigation of their leaders, these cow-devotees fell upon those unarmed, poor, and helpless Mohammadans who were not prepared to become cow-devotees like them.

It was, thus, the result of the Movements of 'Rishi' Daya Nand, Mahtma Tilak, and Arya-Samaj that the assassins tyrannised over these weak, unarmed poor and helpless Mohammadans, and practised such atrocities and cruelties on them that

even today their remembrance creates a painful feeling in the heart of every Mohammadan. We do not want to go in details here, otherwise we would have shown what beastly and barbarous treatment these cow-devotees meted out to these Unitarians, and how they employed every means to destroy them. We would, however, give a short account of their beastly invasions and barbarous rapine. This account is given by an inhabitant of those parts where these accidents occurred.

Barbarous rapine and devastations in Bihar for cow-protection

"On the 28th September 1917, three small localities of Peru were plundered and the cause of it was attributed to cow-killing. Since then, the riot lasted for 15 days, and even those villages where only two or three carders lived, were plundered. Thus the Mohammadans of about 100 or 125 villages have been plundered so far.................Only those few small localities have been spared the Mohammadans of which accepted, through fear, the proposed condition of Hindus that they would not kill cows. The greatest violence is done to the poor and helpless carders. In the devastated villages only the houses of Mohammadans have been plundered, while those of the neighbouring Hindus have been spared. And wherever they have plundered the Mohammadans, they have made a clean sweep of everything in their houses. All house-hold properties, even beds, cots, stools, tables etc., have

been carried away. Walls and floors have been dug in search of ornaments and clothes. Fowls that could not be carried away, were all killed; not a single grain of corn was left. Earthen wares were broken, and even door-frames and doors of every house have been taken away. In short, at the end of this great riot, thousands of Mohammadan families were driven to such extremities that they have now no more then the clothing on their bodies." (Paisa Akhbar, dated 21st October, 1917, page 3.)

They did not confine themselves to plunder and ravage, but even "burnt the villages, violated the chastity of Muslim women and murdered those who could not escape." (Paisa Akhbar, dated 27th October 1917, page 4.)

They also dismantled mosques, tored up the holy Quran, disgraced the tombs and practised all possible Satanism.

All this was done to overawe the Mohammadans so that in future they might not do anything against the will and desire of Hindus.

Similarly in Kartarpur, Arrah, Ayodhiya, Bina etc., and in many other places they practised similar barbarism, but we regret we cannot give the details here.

Attempts at Hindu Raj for the sake of cow-protection.

When, however, even these sanguinary riots and disturbances proved of no avail, the Hindus were advised that so long as they did not get Hindu Raj, it was very difficult to stop cow-killing in India. Thus, Lala Har Dayal observes as follows :—

Advice of Lala Har Dayal M.A., to Hindus "Get Swaraj and cow-killing will stop automatically. Before that, cow-protection is impossible. In the Mysore State, the cow-protection question is settled forever by law. Therefore, instead of making riots and disturbances, you should spread the idea of Swaraj and form a strong party. It is of no use to roam about here and there." (1) (Tej, Krishn Number, Delhi.)

Lala Lajpat Rai To the same effect are the following words of Lala Lajpat Rai, uttered during a speech in the cow-protection conference of Nagpur held in 1921. He said, "Unless you get Swaraj, the cow-protection question cannot be decided." (Al-Fazal, 8/54, page 3.)

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(1) Those who want to expel the English from India without thinking of the settlement of their own rights, should think whether these cow-devotees would have been unsuccessful in these designs of theirs, if the English were not present in this country? The Author.

Pandit Madan Mohan Malviya

Pandit Madan Mohan Malviya also said during a speech in Karachi: "The British have committed several blunders in India, one of which is that they have permitted cow-killing." He advised all Hindus to try to get Swaraj so that *they might be able to stop cow-killing.* (Inqilab, dated 18th June 1929.)

These words are quite clear. They show that as soon as Swaraj is achieved, no Hindu cow-devotee "shall hesitate to compel every Christian and Mohammadan to stop cow-killing even by the force of sword" (Gandhi), and at that time "the cow-killers, whether black or white, shall be shot dead by the lead bullet." (Milap.)

Imprudent Mohammadans should think over these facts

Now, in the face of such facts and truths, is it not the duty of those Mohammadans, who are wheedled by Hindu Congressmen and make imprudent efforts to strengthen the selfish movement of Gandhi, to take a warning from them? When they are called Mohammadans and regard themselves as the representatives of the community, why do they shut their eyes and overlook the real designs of these prominent Hindu leaders of the Congress? Are they unaware of these facts, or do they not know that the Hindus have always been making and will make every effort to deprive the Mohammadans of their legal rights? Is not the object underlying

all their plots, conspiracies, intrigues, high handedness and social boycott of Mohammadans one and the same, that is to establish Hindu Raj in India, and in this way to destroy and put an end to all the cow-eaters? We are at a loss to understand how they can overlook the true aims and objects of their countrymen when they acknowledge it themselves that "the proselytising Sangthanis of India have made the very existence of Mohammadan Unitarians hard in India? They are converting the families, relations and children of these Mohammadans by force, flattery, greed of wealth, cunning and deceit. They are declaring it in open meetings and by the beat of drum that they have resolved not to take rest unless and until they change these God-worshippers to cow-worshippers, like themselves." (Zamindar.)

We are really at a loss to understand why, after knowing all these facts, some Mohammadans have gone against the unanimous decision of the entire community and taken part in the turbulent movements of the Congress? Do they not realise that today the Hindus are following the policy of Baji Rao Peshwa and that, as soon as they succeed in their aims they will chuck them off and deceive them? These are not mere assertions but bitter truths, and we beseech our misguided Mohammadan brethren not to injure the cause of Islam by their wrong actions.

CHAPTER XII

The Shuddhi Movement.

Just as the cow-protection question was the creation of Swami Daya Nand, in the same way he was the founder of another movement viz., the Shuddhi Movement as the following statement of Lala Lajpat Rai clearly proves:—

Swami Daya Nand was the founder of Shuddhi movement

"Swami Daya Nand was the first man who drew the attention of Hindus towards Shuddhi (proselytization)." (Life of Swami Daya Nand, page 132.)

Like the cow-protection movement, the Shuddhi movement also was started on political grounds and outwardly given a religious garb. It was also a new movement, as the cow-protection movement was. The ancient Indian History as well as the religious books of Hindus do not prove that any such questions were raised or any such movements started in the past. In fact, before the time of Swami Daya Nand, Shuddhi was quite unknown to Hindus. Had it been enjoined by the religious books of Hindus to convert the people of other religions to their own, we must have found instances of this in the history of Vaidic times, but

the Ancient History of India is quite void of such cases, because in the eyes of old Hindu Saints and Rishis, it was not at all admissible to convert the people of other religions to their own. (1)

Hindu religion does not allow Shuddhi (proselytization)

How can any body say that Shuddhi is allowed in Hindu religion, when it clearly preaches that "All Religious paths are right and in the end all of them take people to God, in the same way as all rivers and brooks flow up to Sea."? (Secret of Hindu life, by Bhai Permanand, pages 115-116.)

How can it be said that Shuddhi is enjoined by a religion whose greatest reformer, Krishn, declared the following plain words, "I meet every one at every place he comes from. All paths at length come to me."? (Secret of Hindu life, pages 115-116.)

This is not the belief of Hindus alone, but even the greatest advocate and pioneer of Shuddhi, Swami Shardhanand, observed the following during a speech in Bombay.

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(1) As a matter of fact, Shuddhi is self-contradictory to the Vaidic Philosophy of Re-incarnation of souls; Under the law of *Karma,* Re-birth is the only method of Progression, as only in this fleshly body and narrow-time-sphere can mortal man get experiences.

Shuddhi is a useless thing according to Vaidas

"Vaid-Bhagwan teaches us that he whose actions are good shall get salvation, to whatever religion he might belong." (Tej, Delhi, dated 18th March 1926.)

With such teachings, Vaidas could certainly not allow Shuddhi.

Pandits of Sanatan-Dharam are against Shuddhi

Yes, it is a fact that the Hindu religion has no scope for Shuddhi and it does not enjoin it at all. But those, who believe that salvation can be found under the banner of their religion alone, have got every right to propagate their religion. Islam is a religion which enjoins and teaches these things, and as such, the Mohammadans alone have a right to propagate their religion and convert others to it for their salvation in the next world, but the followers of a religion which teaches that the people of all religions can get salvation even by following the teachings of their own religions, cannot claim such a right. It is for this reason that the wellknown scholars and Pandits of Hindu religion have declared it openly that Shuddhi is not permitted by their religion. Pandit Madan Mohan Malviya and other Hindu scholars and leaders also know well that Shuddhi is forbidden by their religion. The reason for their having begun to voice the sentiments of the Aryas and co-operated with them in

the Shuddhi work is that, being alarmed at the vast success that Islam was gaining in India, they thought that by means of Shuddhi alone can Islam, which is the only pioneer of Unity, Liberty, and Equality, be crushed and the fast-increasing number of its followers checked and stopped. They also thought that if this movement was well propagated, the majority of Mohammadans in those provinces, where it has become a cause of uneasiness for them, will be diminished and thus that old danger, which is for centuries an obstacle in the path of the establishment of Hindu Raj in India, will be removed forever. They knew that this movement alone will put a stop to the rapidly-increasing population of Mohammadans in India and make them followers of Vaidas and Shastras, like the old Budhas and Jains, bringing them under their bond of slavery, thus removing this obstacle of Hindu Raj.

It was with this object in view that Swami Daya Nand drew the attention of all Hindus towards this movement, and it was for the same reason that Pandit Madan Mohan Malviya and other Hindu leaders became the confederates of Aryas and began to propagate this movement zealously. By and by, even those Hindu leaders, who posed as true well-wishers and sympathisers of Mohammadans, also joined these Shuddhites.

What we have stated above is admitted even by those Mohammadans who have for some reason

or other joined these Shuddhites and Sangthanis and are paving the way for Hindu Raj. Thus, Moulana Zafar Ali Khan observes as follows :—

Aims and objects of Shuddhi in words of Moulana Zafar Ali Khan

"With a view to annihilate Islam and its followers from India, these poisonous Sangthanis, who have made religion a plaything in politics, are hatching all sorts of dangerous plots, the long and short of which is to turn a great portion of those Mohammadans who are now the victims of poverty and ignorance, against Islam, and take them in the fold of Hinduism, by giving them temptations of bread and their daughters, and by other despicable propagandas. In this way the Mohammadans who will be saved from becoming apostate, will be like salt in the flour and their minority will be easily overcome by the Hindu-majority, and thus become ineffectual."

"If these activities of the Shuddhites had been started on pure religious grounds, no sane and impartial man would have raised any objection to it, but here the question is not to present the truth to the people with good intentions but to increase their number of votes by falsehood, deceit, abuse, defamation and temptation. These are not mere empty words, but living, bitter, and hard truths."

"The appeal of one million Rupees, made by Pandit Malviya, Lala Lajpat Rai, Raja Norendra

Nath and other prominent leaders (Gandhi etc.) for the establishment of a memorial for Swami Shardhanand, is in reality made with the object that, *at least in India, if not in the whole world, no Mohammadan should exist.*" (Zamindar, dated 16th January 1927, page 3.)

The statement of Moulana Zafar Ali Khan is based on facts

The above statement of Moulana Zafar Ali Khan is quite correct and based on facts. Even some Hindu leaders, have, willy-nilly, acknowledged all that has been said above by Moulana Zafar Ali Khan. A few quotations are given below to show that this Movement is started simply with the object of causing harm to Mohammadans.

Shuddhi Movement is started to destroy Mohammadans.

The confession of the Editor of 'Pratap'

"How can the Hindus help it when the whole system of the world is based on numbers. The same principle applies to the Government of this country. Indians have got a unique way of doing things. Here in the Councils we get even *Adhikar* (representation) on population basis. The Provinces having a majority of Mohammadans have practically Mohammadan Government. (Have not the Provinces with a majority of Hindus practically Hindu Government? The Author.) Those living in the Punjab can realise what Mohammadan rule is."

"At present, Shuddhi has become a question of life and death for Hindus. From practically a nil number Mohammadans have swelled to 70 millions and the Christians to 4 millions. 22 Crore Hindus of India are feeling it difficult to live peacefully with 70 million Mohammadans. God knows what shall happen if they increase more in number. The propagation of a religion should be made for the sake of the religion alone, but other necessities (Hindu Raj) have compelled the Hindus to embrace their separated brethren as equals, and to make others also, who might like to do so, their brethren. If the Hindus do not get up now, their work (the establishment of Hindu Raj. The Author) will come to an end." (With reference to *Pratap*, Lahore, dated 14th January, 1927 from 'Zamindar.')

The above statement is quite clear. It confesses that Shuddhi is started not for the sake of religion but with a view to increase the number of Hindus and decrease that of Mohammadans to gain superiority above them.

Another Samaji, Raj Kumar Ametti, also had acknowledged as follows during a speech in Delhi.

"Without Shuddhi, Hindu-Muslim Unity is impossible. When all the Indian Muslims are converted to Hinduism, we would see only Hindus all around us. (Clappings.) Nobody can, then, prevent us from getting freedom. We should face every hardship and trouble to push forward this

movement." (Tej, Delhi, dated 20th March 1926, page 6.)

Swami Wichar Anand also observed as follows, in the course of a speech delivered on the occasion of the Silver Jubilee of Gurukal Kangri.

"Of all the religions (of the world), ours is the oldest, and as such it has alone got a right of Shuddhi (proselytization). Hindu-Muslim Unity is no doubt necessary for the achievement of Home Rule, but we think this Unity can be had only by means of Shuddhi, because Unity means inter-mingling.........So long as the Mohammadans and Christians of Hindustan are not converted, you cannot get Swaraj. I make an appeal to the Mahatmas and Sadhus of India that if they become Shardhanands in every nook and corner of India, and every one of them converts 5 villages or at least one village, the scheme of Hasan Nizami will collapse and all satans will fly from the world for good." (Paigham-i-Sulah, Lahore, dated 6th April 1927, page 4.)

Pandit Lokh Nath Ji also remarked as follows on the same occasion.

'I' do not even press on *Hawan* for the purpose of Shuddhi (1). I say that you should

(1) These words clearly prove that Shuddhi movement is started on political grounds, otherwise all the converted people ought to have undergone hardest expiations prescribed by some Pandits. The Author.

bring together a million of Mohammadans before you, blow the *Sangh* on their faces and tell them that whosoever hears its sound, is converted to Hinduism (Clappings).......................If you want to put a stop to the knife raised on the throat of a cow, it can be done only by means of Shuddhi. Some Hindus want to stop cow-killing by means of law, but it is their mistake. Even if you put a stop to cow-killing by means of law, Mohammadans will continue this practice secretly. You know that cow-killing is a legal crime in Kashmir, but still the Mohammadans do not stop it there. Therefore, Shuddhi (that is, conversion) is the only remedy to put a stop to this evil. *No bamboo, no flute. If you want to extirpate a thorny tree for-ever, you should take out its root.*" (Ditto.)

On this very occasion, Pandit Rama Chander Sahib also spoke much against Islam, and in the end he said "Is it not your duty to cure the minds of Mohammadans and stop them from such dark acts?"

After that, he addressed the Sadhus as follows :—

"It is a shame that Islam is progressing in your presence, and there are 70 million Mohammadans in India. Do not do this Shuddhi work by charging fees for it. You are sure to get bread to eat. It is the duty of every Sanyasi to hoist the flag of Shuddhi in every house of his country."

Pandit Kedar Nath Sahib of Faizabad also observed as follows in the course of a speech in Gurukal.

"I have got 25 thousand men in my town who can be converted. It only requires resolution to convert them. There are 25 lakhs of Sanyasis in India. What is the work of these useless beings? Why do they not take up this Shuddhi Work?......... *If a Hindu boy gets touched by a Mohammadan, the former should at once clap that he has been converted into Hinduism.* Live like men or die. On leaving this place, every Hindu should convert at least 5 Mohammadans."

Dr. Moonje also was present in Gurukal on this occasion, and he also delivered a speech on Shuddhi. To begin with, he divided Shuddhi in two sections—defensive and offensive. Then he advised people to convert persons by both these methods.

"Unless," he said "you absorb the untouchables, you will not be strong enough to take up the offensive.............................To do offensive conversion, you should regard Mohammadans as your masters in this matter. No one else can claim superiority in this, because in this connecton Mohammadans have done the greatest work. You should go through the Mohammadan History........ ....The Mohammadans thought that Islam was the only true religion and that if anybody re-

mained unconverted, he could not get salvation. Under this impression, they made great efforts to propagate their religion and convert people by fair means or foul, by the teachings of the (holy) Quran, or by the threat of sword. The Prophet of Islam was a very wise man. He regarded the whole world as a mere child and spread his religion by every means possible, by will, deceit, force, power, or sword. The result is that today you find 70 million Mohammadans in India, where, some centuries back, there was not found a single Mohammadan. There was a day when your reign extended up to Afghanistan, but today even the whole of Kashmir has got a predominantly Mohammadan population. Western India and Bengal are becoming Mohammadan day by day. If this state of affairs continues for 500 years more, you will not find a single Hindu left in Malabar and Bengal........................You may regard the injunctions about the killing of infidels as bad or inhuman, but it is the only thing which has increased the population of Mohammadans in India from nothing to 70 millions. If you want to take up offensive conversion, you should start a movement of killing the infidels, as the Mohammadans of India have done. If you want to convert Mohammadans, you cannot do so, unless you create an impression that you have got strength enough in your body to protect those whom you convert. (Do.)

Although all these charges brought by Dr. Moonje against Islam are quite false, this statement shows his true mentality that in converting Mohammadans, he regards it justifiable to use all foul means against them. He also instigates his other Hindu brethren to convert them by every possible means, by deceit, force, or violence, and to threaten those converted people with sword who might try to turn back from Hinduism. And the Shuddhites have actually done so in many places. The difficulty is that they do not get free scope and opportunity to do what they like, because of the presence of a third power which does not allow any one to take law in his own hands. But it is certain that the moment these Shuddhites succeed in establishing Hindu Raj in India, they will convert people by every means possible, as they have declared even now. Can the Congress Mohammadans give a little of their time to think over these facts.

Not only Dr. Moonje, but Dr. Gokul Chand Sahib also displayed the same mentality, during a speech delivered by him in the Punjab Provincial Hindu Conference at Amritsar. He said as follows.

"Christians regard it a great virtuous and religious act to convert others; Mohammadans also regard it as such; and our Sikh brethren also are thinking the same, but the Hindus do not regard

conversion as a virtuous and religious act. If a Hindu gives up his religion, his Hindu brethren do not care a fig for it. What more sin can they commit? It is the greatest of sins. People should spend their money to check this. They should learn to travel far and wide, fight others, and shed their own blood for this. I do not feel ashamed even in saying that if you prevent any one from converting a Hindu into Islam and he does not abstain from it, it is better that you should be cut to death at that very spot." (With reference to *Pratap*, from *Zamindar*, dated 11th June 1925, page 2.)

This statement clearly means that you should not let a Hindu, who wants to accept Islam even willingly, become a Mohammadan, even though you have to shed your own blood to prevent his being converted to Islam. We want to ask our Shuddhite brethren whether this is toleration, forbearance and broadmindedness. At the same time, we would also ask the dreamers of imaginary liberty—the Congress-Mohammadans—to think in what manner are the people, with whom they are working shoulder to shoulder, and for whose sake they are trying to give strength to the cause of Congress, obstructing the path of Tabligh and our missionary work, not liking to see freedom of conscience in the country. Will the people possessing such mentalities leave anything undone

when they get sufficient power and authority to do so?

Chand Karan Sahib Shardha also advised the Hindus as follows in the Krishn Number of Tej. He said that if the Hindus wanted to protect cow and get Hindu Raj, they could do so only by converting all the 70 million Mohammadans to Hinduism. His own words are as follows:—

"Protect the cows today that Bhagwan Krishn once grazed with Shardha on the holy bank of Jumna, and save them from the iron-grasp of the cruel cow-killers. You can do this only when you resolve to take up the works of Shuddhi, Sangthan, and Acchut-Uddhar, (uplift of the untouchables and depressed class people). Shuddhi (proselytization) will help you in decreasing the number of cow-killers; Sangthan will make you strong enough to protect cows; and Acchut-Uddhar will not let the number of cow-killers increase. This will be a true devotion to Gopal. This will establish our Raj. This will remove our mutual differences. This will solve music and cow-questions and by this means alone will we get our freedom and liberty, and the flag of Arya religion will wave once more in the world. India would become master of the whole world and rule once more over it. It will send message of its past civilization throughout the world. Peace and truth will prevail in the whole world..............Call out, *Jai* of Bhagwan Krishn."

(With reference to *Tej*, dated 30th August 1926 from *Al-Aman*, Delhi, dated 15th September 1926, page 2.)

A Hindu poet recounts the ambition and ideal of his co-religionists in the following verses:—

> The work of Shuddhi should never stop; Nations get such opportunities only by luck.
>
> Hindus! If there is still any religious zeal and faith in you,
> You should not leave a single Mohammadan in the world.

The above few quotations must have shown our readers that the Shuddhi movement is started not to propagate any Truth, but to annihilate Islam and its followers from India and establish Hindu Raj here. Our readers must have also found out from these statements that Maha-Sabha, and Hindu-Congress are only following the policy of Baji Rao Peshwa. These statements are sufficient to open the eyes of those Mohammadans who are now the victim of this policy, and who do not understand that a very dangerous and destructive volcano, which on bursting can cause not only their own destruction, but of the whole Mohammadan Nation, is flowing under the Congress rock over which they are standing.

Time does not allow us, otherwise we would have shown the details of all the tricks played, the deceits and crafts practised, and the violence and threats used by these Shuddhites, in the garb of religion, on Mohammadans, to succeed in their mission and convert them to Hinduism. We would have also shown by what deceit these people took possession of the orphan and poor children of Mohammadans, and converted the illiterate, homeless and helpless Mohammadan women. At the same time, we would have also shown how these Hindu Rajists made the poor and indebted Mohammadans cow-worshippers by bringing them under the iron-grasp of Hindu merchants, patwaris and money-lenders, and how, in the same way, they made the weak and helpless Mohammadans of the Hindu States, *Mushrik* (infidels) from Unitarians, and deprived them openly of their religion and faith, by using terror and threats, through the Hindu clerks and rulers of these States. But these sad and heart-rending events require sufficient time and scope, which we cannot spare at present. So we would leave this subject here, and in the next chapter we would show the real aims and object of the Acchut-Uddhar (uplift of the untouchables and depressed classes) movement.

CHAPTER XIII

The Acchut-Uddhar movement (uplift of the untouchables etc.).

The Acchut-Uddhar movement, intended for the uplift of the untouchables and depressed classes, is in itself a very commendable movement. It is really a great virtuous act to raise up millions of distressed and afflicted human-beings to the level of a citizen enjoying all his rights. In our eyes, any one, of whatever caste and creed, who tries to make this movement successful, really deserves praise and commendations.

Hindus have not started this movement with any good intention

But we are sorry to say that the Aryas and Hindus have not started this movement in a genuine spirit and are not making so much hubbub for their uplift with any good intentions. Selfish and personal motives are working at the bottom of all these movements.

Is it possible for those people, who have been receiving lessons of untouchability from their very childhood and whose very nationality and religion is based on untouchability, to give the untouchables of centuries rights of Equality and inter-marriage?

Teachings of Hindu religion about untouchables

The people who claim to be the well-wishers of untouchables and show to the world that they want to uplift them from their low position and bring them up to their own level, can certainly not do the work of their uplift when their very religion "teaches to treat human beings with less kindness than animals" and when the condition of its followers is that "a dog can become the ornament of the lap of a rich and haughty Hindu, a cat can make the search of the whole kitchen, but even the shadow of a man, and that of a Hindu (untouchable) is regarded as pollutive, and a Hindu (untouchable) is ordered by another Hindu (of high caste) to regard it as his duty to prostrate himself before him on the ground, whenever he should see him coming on the road." (Prakash, Lahore, dated 13th September 1925, page 6.)

Treatment of Hindus with untouchables

According to Swami Vivakanandji, "Can a religion, which cannot release the poor from their miseries and hardships, be entitled to be called a religion in truth? Do you think your religion can be called a religion? Our religion is simple untouchability. It teaches *Touch me not.* Away from me. This is our religion." (Extract from an article by Mr. R. K. Medhkan, with reference to

Indian National Herald, from *Muslim Rajput*, Amritsar, dated 3rd August 1927, page 8.)

We cannot, therefore, expect the uplift of untouchables from those whose very religion is untouchability, and teaches "Away from me. Touch me not." Think for a moment whether those people—whose *pardhan*, Pandit Malviya, himself says that "Whenever I meet an Englishman I wash my hands with water after leaving him" (1) —can bring the untouchables to their own level? Can a movement the leaders of which take bath with their dress on, after delivering speech in the meetings of these very untouchables, and thus try to remove defilement, be based on good-will and sincerity?

As Sri Yut Desh Bandhu Das observes:—"So long as the Hindu-Samaj and even Pandit Madan Mohan Malviya has got the weakness in him that he cannot take food with me in the some room, it is difficult to do the work of Acchut-Uddhar (the uplift of the untouchables)." (Siyasat, Lahore, dated 24th Feb. 1924, page 3.)

We think that this work is not only difficult but even impossible and impracticable, and for this his religion, and not Pandit Madan Malviya, is to be blamed, because it is his religion that teaches

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(1) Sanatan-Dharam Pracharak, Amritsar, dated 18th October 1922, page 2.

that "It is imperative to take bath at every touch" (of the untouchables).

Why then, it may be asked, have these people—whose religion itself "teaches to treat the untouchables as worse than animals"; whose belief is "Away from me; touch me not"; who cannot tolerate to take food even with such a great personality as that of Desh Bandhu Das in the same room; and who do not think themselves pure without taking bath even after instructing and teaching the very untouchables—resolved to take up this work after so many centuries?

Suffice it to say in reply that *this is done to strengthen their own political power, and to overawe the Mohammadans.*

Those who know the history of these untouchables must be aware of the fact that the people, whom these people now call Hindus and show them as their brethren and co-religionists, do not in fact belong to any religion, and strictly speaking they are neither Hindus nor Mohammadans. They have got their own beliefs and notions, and, unlike Hindus, they do not hesitate to take food cooked by the people of other religions. Some of them eat even carrion flesh. It was in fact due to the ignorance of British officers, or the cleverness of Hindus, that at the beginning of British Rule these 70 million untouchables also were counted as Hindus. Even today they are

regarded as such in Government papers and Census Reports, although in reality they have not even a distant relation with the Hindus.

Search for religion made by untouchables

The fact is that the untouchables, at this time, being tired of their insulting and humiliating slavery to the Hindus, had resolved to shake off this bond of slavery, so that the editor of *Prakash* had to say that they "are in search of a religion that might bring them up to the level of other men, and at least this desire of theirs can be fulfilled by Islam alone." (Prakash, dated 13th September 1925, page 5.)

Uneasiness of Hindus and the beginning of the movement of Acchut-Uddhar

This made the high-caste Hindus very uneasy, and they began to apprehend that these slaves of centuries, who were a source of so much political power for them, might not really go out of their hands, and, uniting with Mohammadans, may reduce them from majority to minority, thereby putting a complete stop to the dream of Hindu Raj that they were seeing for centuries. Therefore, as a last resort, they did not even care for their religious beliefs and mandates, their castes, conscience and faiths, and started this Acchut-Uddhar Movement. This sudden and imaginary danger troubled them so much that, in their uneasiness, they began to say that "Mohammadans

and Christians should rest assured that by Acchut-Uddhar we do not want to cause them any harm. We are doing to what we are justly entitled. *Untouchables are Hindus, and Hindus alone have got a right to take up the work of their uplift in their hands.*" (1) (Milap, Lahore, dated 22nd June, 1927.)

These were the same untouchables who were once regarded as worse than dogs and cats, but when the Hindus noticed that their power was likely to go out of their hands due to the separation of these untouchables from them they had to declare them as Hindus.

The Acchut-Uddhar movement is based on selfish motives.

The sudden change and revolution that was coming in the untouchables and depressed-class people alarmed the Hindus so much so that they at once started this Acchut-Uddhar movement, and in their confusion and perplexity they even gave out themselves that they had not started it with any good intention, but with selfish motives. Mr. Kelkar observes as follows:—

"Even if our motives are selfish, it is our duty to

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(1) If this movement was not started with the object of causing harm to Mohammadans and overcoming them, why did they contradict it in this way. The fact is that they themselves wanted to weaken the power of Mohammadans by converting the untouchables to Hinduism, and this led to such a confession. The Author.

take up the work of the uplift of untouchables in our hands, and bring them in our fold as soon as possible, because in the present system of Government it is the number on which the representation of a Government is based.' (Milap, dated 22nd June, 1927.)

Truth, however much concealed, comes out at last, and thus God Himself has brought out from their own lips the motives with which this movement was started. Like Mr. Kelkar, other Hindus also have confessed the same.

Statement of Karam Chandra Vidyarthi

Mr. Karam Chandra Vidyarthi observes as follows :—

"The question of the uplift of untouchables is at present a question of life and death for Hindus. In census, the population of Hindus is going down while that of Mohammadans and other communities is increasing day by day. Today it should be the duty of every Hindu to spend a portion of his time and money for the uplift of untouchables." (Do.)

Acchut-Uddhar movement is aimed at the overcoming of Mohammadans

This movement was not started simply with the object of converting the low-caste people to Hinduism, or uplifting them, and thus keep intact their political status and power, but it also aimed at making the untouchables despise and hate

the Mohammadans to such an extent that not only might they not turn their faces towards them but should also become the tools of Hindus to overcome and bring down the Mohammadans. Thus, while on the one hand, these people founded Acchut-Uddhar Societies, and made propagandas about this, through speeches and papers, on the other hand they opened lists of subscriptions for them, held conferences to express their sympathy with them, passed resolutions in their favour, constructed wells and temples at some places for them, got their children admitted in some schools, and made them believe by many big words that they were in fact Hindus and had afterwards fallen from their status. They even went so far as to say that the untouchables were at first Brahmins, and that if they were prepared to get converted, even then they would be admitted in the high-castes. Not only did these people express their unselfish love and sympathy for them, by calling them their brethren, but also poisoned their minds as much as they could against the Mohammadans so that in future they might not mix with them. (1)

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(1) Al-Jamiat, the organ of the Jamiatul-Ulma, which voices the sentiments of the Congress, has also declared that the object of the seemingly-innocent work of Acchut-Uddhar is in fact to organise the untouchables, and set them up against the Mohammadans. (18 June 1926, page 2.) Alas, even after knowing this, Muslims have become a cause of strengthening the power of these Acchut-Uddharists.

Propaganda against the Mohammadans

It is difficult to repeat here all the imputations levied, and the false and baseless stories concocted to incite the untouchables against the Mohammadans, but, as an example, we give below a short extract from the speech of a zealous worker of this movement, Swami Shardanand, so that our readers might know that our countrymen do not hesitate to tell lies and fabricate imputations, for gaining their purpose.

An example of the propaganda of Swami Shardanand

The late Swami Sahib had remarked during a speech in Marwari Vidiala, Bombay, as follows:—

"In the beginning there were no sweepers. When the Mohammadans came to our country, they made sweepers, (1) because, since the Mohammadans observed *purdah*, they were in need of sweepers for that kind of work. I have found out by research that the people of every caste were employed as sweepers in Upper-India. Many of them were at first Brahmins; some were Rajputs; and some belonged to other castes; and it is quite clear that the Mohammadans compelled them to do this work. Now, it is the duty of Hindus to uplift them so that they might mix with the members of their

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(1) Vaid, Manu-Samatti, Sutr-Garanth, Ramayan, Maha-Bharat, Chankeyanti, etc., all these books talk of sweepers. God knows why then is this imputation concocted. The Author.

original castes." (Tej, Delhi dated 5th May, 1924, page 5.)

Long quotations are unnecessary. Our readers can judge from this one quotation only as to by what propagandas did these people try to make the untouchables despise the Mohammadans. Think for a moment what false, impure, heart-rending and despicable lies are stated in these words. And why did they do so? Simply to remove the blot of infamy from their own forehead and throw the whole blame of their cruelties and tyrannies towards these untouchables, on the Mohammadans, so that, instead of hating the Hindus, they might hate the Mohammadans and remain aloof from them.

The untouchables, who have come to know of the true intentions and political designs of these uplifters of the untouchables, have kept themselves aloof from them and regard this movement as mere nonsense and clear deceit, but those who are under their influence from the first, or who are brought under their influence now, are asked to make the following sort of promises.

The untouchables are asked to promise that they would remain aloof from Mohammadans.

Panchayet of Dhakla.

The following information was published in the *Pratap* of 22nd January 1928:

"A Panchayet of 700 villages was

held in the village of Dhakla, District Rohtak in which it was unanimously resolved that:—

(1) The fat Jats should be converted.

(2) No shoe-maker or cobbler should use meat, and wine, or eat the food cooked by a Mohammadan. Anybody found violating this decision of the Panchayet will be ostracised for ten years, and will also be liable to a fine of Rupees twenty-five." (Pratap, dated 22nd January, 1928, page 8.)

Panchayet of Gaghara

The daily *Tej* of Delhi had published the resolutions of another Panchayet held on the 15th of April, 1927, in the village of Gaghara, District Gorakhpur, under the direction of these uplifters of the untouchables. In this Panchayet, people were asked to make the following promises.

(1) It is the religious duty of our community to protect cows. All the brethren of our community should, therefore, be always prepared for cow-protection. Those found violating this decision shall be liable to punishments.

(2) We shall not keep any relation with those who tyrannise over cows, such as Mohammadans or Christians, nor will we drink water from their hands. We should put a stop to such Islamic customs as burying our dead and circumcising.

(3) We should not have any wedding or dining relation with the people of other castes. (Tej, Delhi, dated 18th November, 1927.)

Theproceedings of a meeting of Congressmen.

The above two quotations are quite sufficient to show what the untouchables are intended to do, and in what way they are made the allies and friends of Hindus, and the enemy of Mohammadans. But to clear this point a little more, we would now give an account of the proceedings of a meeting comprising many prominent leaders of Congress, and held under the management of the "Servants of the People Society," established by Lala Lajpat Rai in Lahore.

On the 26th of March, 1925, a meeting of the Valmeki Untouchables was held, attended by many prominent Congress Leaders like, Lala Duni Chand Sahib, the President of the Congress Committee, Lahore, Lala Duni Chand of Ambala, Pandit Pras Ram Sahib, Kumari Lajyawanti, Lala Sheo Dayal Rai, Dr. Gopi Chand Bhargawa, Lala Lajpat Rai, Bhai Parmanand Mehta, Nand Kishore, Dharma Dass Suri, Mrs. Sarojini Naidu, Seth Jumna Lal Bazaz, etc., who took part in this meeting, delivered speeches, and addressed the untouchables as follows :—

Seth Jumna Lal said "Keep your houses, utensils and clothes clean. Give up wine and meat. Do not eat the defiled food given by anybody. (Here the

reference seems to have been made to Mohammadans and Christians.) Educate your children."

Lala Lajpat Rai observed as follows:—

"You have made yourself untouchables. We do not regard you so. We are trying to take up the untouchable brethren with us, but they fear us and fly from us. (They fly from you because they have not yet forgotton your tyrannies and pricks. The Author.) The most essential thing is that you should be united. Form a united party of your community, and nobody would then be able to cause you any harm. Do not think that the Hindus are inviting you with them because they are in any way in need of you. We are inviting you simply because you and we are the parts and parcels of the same body. Nobody should look down upon anybody. We are inviting you like brethren. We are your brethren. We would try to fulfil your necessities, but even if we are not able to do so, you should keep brotherly relations with us. (This is the long and short of the whole thing. The Author.) Help those who go to you to teach and instruct you. Form your party. When anybody tyrannises over a brother of yours (that is, perhaps the Hindus of high-castes. The Author), then others (Hindus of low-castes. The Author) should stand up for his help. Unity is power; Unity is strength; and Unity is force. Even a sheep can kill a single man. Form a party. To whatever religion you belong, be constant and faith-

ful to it. If anybody oppresses you, you should resist him bodily. If you form your party, we would also help you. If you want to construct any school, or well, you may come to us for help." (What is the necessity of new schools and wells? Have not the Hindus got their own schools and wells? But perhaps if the untouchables use them, they would be defiled. The Author.)

At this outburst of enthusiastic speech, a volunteer, who was perhaps their own man, stood up and said "The people sitting here (the untouchables) are ready to throw themselves in a well if you bid them do so. They are all ready to follow you".

To keep the untouchables aloof from Mohammadans, they were asked to make 8 promises.

Pandit Ram Gopal Ji Shastri made these people promise the following 8 conditions :—

(1) "Valmĕki untouchables should not eat anything from anybody else, as this creates diseases." (Perhaps this was as a foresight that they might not demand anything from the Hindus to eat. The Author.)

(2) "Valmekis are Hindus, and since Hindus do not eat defiled things, the Valmekis also should refrain from eating such things."

(3) "Valmekis are the disciples of Guru Valmeki who used to worship cows. Today many Valmekis

do not regard cow as their mother. In future they should do so, worship it, and not kill it."

(4) "Hindus burn their dead, but some Valmekis bury them under the influence of Mohammadans. We should put a stop to this practice and burn our dead henceforth."

(5) "Being Valmekis, you should observe the custom of going round the sacred fire during your wedding ceremonies. Some Valmekis get themselves married by Moulvis and Christians. This should not be done. Henceforth, the Valmekis should go round the fire under the Brahmins."

(6) "All Valmekis should give up wine."

(7) "Prostitutes should not be engaged in your marriages."

(8) "You should educate your children."

A Hindu Vakil incites the untouchables against the Mohammadans

After this, a vakil, whose name was perhaps Narain Das, recited a song, a fiery Punjabi song, and then delivered a speech as follows :—

"You are all Hindus. You observe Hindu religion more than the Hindus themselves. You should get united. Four things are required for unity.

(1) "Follow the teachings of one Guru, that is, Swami Valmeki."

(2) "Follow one book, as Valmek followed Ramayan."

(3) "Recite one religious hymn."

(4) "Follow one God."

"There are people who will oppress and harass you. Do not be afraid of them. If anybody teases you, boycott him unitedly, and he will become wiser and will repent."

(5) "Protect cow in collaboration with Hindus." (1).

(6) "Protect the places where your dead are burnt, together with the Hindus. You can keep up good relations with Hindus only when you co-operate with them in protecting Shamshan-Buhmis, (that is, the place where the Hindus burn their dead) and mother-cow."

"If anybody destroys a Hindu temple, you should resist him in co-operation with the Hindus. If Hindus are attacked anywhere, you should help them. Form your party and co-operate with Hindus, so that nobody might be able to cast an evil eye on you or to treat you badly."

These people also supplied some religious hymns to the Valmekis and directed them to read them

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(1) Does it not mean that when Hindus attack the unarmed Mohammadans you should also do the same. The Author.

morning and evening. These hymns contain a malicious propaganda designed to create disaffection and hatred in the minds of Hindus against the Mohammadans and Christians.

Main objects of Acchut-Uddhar Movement Our respectable readers must have found out from these extracts and quotations that the Hindu-Sangthanis have not started this movement of Acchut-Uddhar simply with the object of giving the untouchables the rights of Equality, but also with the following objects :—

(1) To keep up their own political status and to strengthen it all the more.

(2) To acquire many more seats in the Councils, Assemblies, and other Government Houses by conversion; as well as to secure the help of those who were certainly never before regarded as Hindus or treated as such, and in this way to do what they liked on the strength of their number.

(3) To paralyse and subjugate the Mohammadans who are an obstacle in the establishment of Hindu Raj in India, by enlisting the help of untouchables and to terrorise them by enrolling the untouchables as Volunteers of the Sangthan Corps.

(4) To secure their help in case the Hindus might be in need of fighting the Mohammadans, because, being generally hardy, barbarous, and self-

willed, the untouchables were very useful to them on such occasions.

(5) To instigate the untouchables to tease the Mohammadans by means of strikes, etc., and thus compel them to give up cow-killing, which the Hindus alone were not able to do even after great efforts.

Mohammadans, having any regard and sympathy with Islam, should ponder over these facts

Now, the Mohammadans, who have got any regard or sympathy for Islam, should pay attention to the fact that when such is the mentality of our countrymen, and when they are thinking to weaken the Mohammadans and get all power and authority in their own hands, is it proper for any Mohammadan to throw aside the common weal and welfare of his co-religionists and become a tool in the hands of those whose very object of life is to turn out the Mohammadans and Christians bag and baggage from India?

Will not the Mohammadans, who under the influence of the tumult and agitations of the Congress, have become tools in the hands of Hindu-Maha-Sabha, think over these hard facts, which have endangered the very existence of Mohammadans in India.

Possibly, some Congress-Mohammadans may contend that they have allied with the Congress and not with the supporters of Acchut-Uddhar movement or the Hindu-Sangthanis.

Congress-Hindus are the supporters of these movements

Such ignorant misguided Mohammadans should know that of all the movements started by Hindus in India at one time or the other, *e.g.*, the cow-protection, Shuddhi, Acchut-Uddhar, Hindu-Sangthan and Hindu-Maha-Sabha, etc., there is not one single movement in which the Hindu leaders of the Congress have not a permanent hand. For instance, take up the Acchut-Uddhar movement. Mr. Gandhi himself is in sympathy with and in favour of this movement. Rather, he is the greatest zealous worker and director of this movement. Besides him, other great and prominent Hindu leaders of the Congress also are making great efforts to make the movement successful, and the money spent on the promotion of this movement all belongs to the Congress, as the following statement of the late Swami Shardanand clearly proves:—

"*Mahatma Gandhi made Acchut-Uddhar the first part of his programme.* I established a Dillat-Uddhar (uplift of the depressed-class people) Society in Delhi. *Lala Lajpat Rai contributed 500 Rupees towards its fund,* advised me to make a demand of large sum from the Working Committee of the Congress through Mahatma Gandhi, *and I did so.*" (Pratap, Lahore, dated 1st February, 1923, page 1.)

Now we can judge from this statement that not only do the ring-leaders of the Congress regard this work as the first and foremost of all their works, and

give it great importance but even spend on it thousands of Rupees from the Congress fund. And when once the Mohammadans also expressed their intention of taking up this Acchut-Uddhar work in their hands, or according to one Samaji, did convert a few to Islam, Mahatma Gandhi was greatly shocked to hear this and said "I did not even know this. It was your mistake to keep quiet so long. It is very bad. At least I should have been informed of it. *The work of Acchut-Uddhar is purely that of Hindus.*" (Pratap, Lahore, dated 20th December, page, 7.)

The Congress-Mohammadans should bear in mind that Hindu-Sangthanis, or Hindu-Sabhais, the supporters of cow-protection movement, or the Congressmen are all parts and parcels of one and the same body, and the aim and ambitions of all of them is to establish Hindu Raj in India somehow are other.

CHAPTER XIV

The Hindu-Sangthan movement.

The Hindu-Sangthan movement is no new thing. It appeared and disappeared at different times, and it was always started and propagated with one aim and object only, that is to say, to defeat the Mohammadans and establish pure Hindu Raj in India.

To start with, the first Sangthan was brought about by the ruling Brahmins of the Punjab, against Mahmud Ghaznavi, who collected at one place all the warrior tribes of India and other chiefs to resist and oppose the overflowing wave of Islam. But their efforts failed and the movement collapsed. Then, this movement was started by Prithvi Raj with the object of turning Shahabuddin Ghori and his followers out of India. But the death of Prithvi Raj and the establishment of Qutub-Shahi rule in India brought this movement to an abrupt end as before. Shortly after this, the activities and efforts of Rana Sanga gave life to its decaying body, and it was now started to exterminate Babar, the founder of Moghul Empire, from India. The Hindus of all castes and creeds, and from all parts of India, gathered together under

the banner of the Rana. A hot fight ensued. At last the Moghuls were victorious, and like before, the movement became almost dead again. But Smirth Rama Das and other Brahmins gave it a renewed existence. When the highly fortunate Emperor Aurangzeb was on the throne of Delhi, the Mahrattas of the Deccan, the Rajputs of Rajputana, the Parnamis of U.P. and the Jats of the Punjab strove hard to make this movement a success. But this effort also proved fruitless; all of them had to encounter defeat, and were crushed by and by, with the result that this movement also crumbled down. As, however, the dreams of Hindu Raj had not yet materialised, secret and private efforts were still made for its success, the aspirants of Hindu Raj were gaining more and more power on account of the indolence, lethargy, carelessness and incapability of the later Moghul Emperors, and the Hindu flag was about to wave in India. It was at this time that Ahmed Shah Abdali made his appearance in India. The Mahrattas thought it better to take shelter under the Hindu-Sangthan, and therefore, they instigated other Hindus also to establish pure Hindu Raj in India with the influence of Brahmins, and brought together all Hindus against Abdali. But this time also, the result was the same as was in the time of Ajai Pal, Prithvi Raj, Nana Sanga and Smirth Rama Das, that is to say, the Unitarians were victorious and the Sangthanis routed.

When a third power got sway over this country after this, Hindu Raj could not be established in India. But how on earth was it possible that the aspirations and ambitions of centuries, even though crushed and defeated many a time, would have ceased stimulating their hearts, and how was it possible for the lovers of Hindu Raj to give up this movement. So, even when their Mutiny of 1857 against the British Government failed, Tilak Maha-Raj, and Swami 'Rishi' Daya Nand Saraswati created the same aspirations and ambitions in the hearts of the Hindu-Rajists which they were cherishing for centuries. But the Hindus were now disorganised and weak, and had not so much influence over the Government of the day as to make them do whatever they liked. So they adopted the old policy of Baji Rao Peshwa, and resolved to enlist Mohammadans with them. With this object in view, they co-operated with the Mohammadans by every deceit, cajolery, flattery, as well as the assurances of the protection of the Khilafat; and thus imparted a new life to the lifeless body of the Congress. When, however, the astounding efforts, unitiring zeal, and unparalleled sacrifices of the Mohammadans had made the Congress sufficiently strong, and when it began to be regarded as the only body whose voice had any effect and influence over the Government, the Hindu-Rajists changed their attitude, and chucked off the Mohammadans who had come under their

influence, without any safeguards for their political rights.

The Mohammadans demanded a Pact that might make a just settlement of the mutual rights of Hindus and Mohammadans forever, but, as said above, the Hindus, being now not in need of them, chucked them off and made the disturbances of Malabar and Multan a pretext for the change of their attitude.

More than that, with a view to overthrow both the English and the Mohammadans at one stroke, Pandit Malviya, the well known Brahmin of Kashi, laid the foundation of Hindu-Samaj on new lines in 1923, and by his cunning and skill, he made it a strong force and power only in a few months, with the result that henceforth instead of the *Jai* of Hindu-Muslim Unity, the shouts of Hindu-Sangthan were heard everywhere.

It is undoubtedly true that in the beginning the Hindus kept the Mohammadans in dark about the aims and objects of this movement, and declared that it was a harmless movement which need not cause any apprehension or fear in the hearts of Mohammadans, because it was founded with the purpose of organising the scattered and disintegrated Hindus, and remove their social evils.

This was, however, only a deception. If the object of this movement was to remove the social

vices of Hindus, and if it was started to organise them, why, it may be justly asked, were the occurrences of Malabar and Multan reiterated, why was the Sangthan Corps directed to form a party, and to practise wrestling, club-throwing and lance-throwing, and why were the Hindu women advised to learn dagger-playing? What have pistol-shooting and dagger-playing to do with the organisation of Hindus?

These people kept to their utmost the aims and objects of the Hindu-Sangthan secret, but those, who were far-sighted, had guessed, at the very start of this movement, that it was brought into being to crush the Mohammadans only.

Not only the Mohammadans, the impartial Hindus, and the foreign Englishmen, but even the Government of India are of opinion that the Hindu-Sangthan is started simply with the object of causing harm to Mohammadans.

The statements of impartial men about Hindu-Sangthan movement.

The following accounts, therefore, might be read with advantage.

Statement of Pandit Kapil Deo Ji Malviya Pandit Kapil Deoji Malviya, the co-religionist of the founder of Hindu-Sangthan, had in those days contributed a very spirited article under the caption "Hindu-Sangthan is dangerous

for Mohammadans, Hindus, and public-peace," in which he had exposed the secret designs of these people in the following words:—

"This movement is simply an anti-Mohammadan movement. Diplomatic eloquence, rhetoric, and the elegant ornamentation of selected words cannot veil the despicable aspect of this movement."

The evidence of Near East London The same opinion was expressed by an English politician that "Hindus are establishing a Sangthan (party) for their communal organisation and protection. We are at a loss to understand why a community which is two-third in population is so much anxious for its protection. Protection is always sought by a minority against the majority. But here the case is just the contrary. The Hindus, inspite of their majority, want to have protection against the Mohammadans, who are in minority, by means of Sangthan and Shuddhi.........Protection is only a pretext, because from the speeches of Hindu leaders that we have received, it is evident that the movement is started against the Mohammadans" (1). (From *Muslim Rajputs*, Amritsar, dated 10th October 1923, page 4.)

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(1) Swami Sat Deo had published a pamphlet under the heading 'the bugle of Sangthan,' in which 14 conditions were laid down for the Sangthan Corps. If our readers go through them even casually, they will have no difficulty in finding out the aims and objects of Sangthan.—The Author.

Opinon of the Government of the Punjab According to the well known Arya paper, "Milap", Lahore, the Punjab Government also had come to the same conclusion about Hindu-Sangthan in its Administration Report for the year 1924 that "Sangthan is a committee established to convert the Mohammadans and for other anti-Mohammadan activities." (Milap, Lahore, dated 27th June 1925, page 3.)

Even if these and many more statements had not been available, the aims and objects of the Hindu-Sangthan could not remain concealed, because a fleeting glance over the speeches delivered by its followers, from time to time, and the conditions that they impose upon those who join Hindu-Sangthan, is quite sufficient to show the real object of these people.

The aims and objects of Hindu-Sangthan.

We have gone through a great part of all the literature that the Hindus have so far published about Hindu-Sangthan, and we give below a short account of the aims and objects of this movement that we have been able to glean from our study of this literature. A perusal of these points would convince our readers of the real aims and objects, and the nefarious designs of these Sangthanis.

(1) The Hindu-Sangthan movement is started to bring together the different castes, creeds, and

parties among Hindus at one centre, and to make them all (whether men or women, high or low) so powerful and courageous, that they should be able to oppose and resist both the English and the Mohammadans at one time.

(2) To create so much disaffection and despise in the hearts of Hindus against the English and Mohammadans, that they might be ready to overthrow them, whenever the Sangthanis express their wish to do so.

(3) To expel the English from India. As regards the Mohammadans, they are asked to co-operate with the Hindus, without making any demands for the safeguard of their rights or to accept the few rights that the Hindus might agree to, otherwise they themselves have no right to put forward any demands.

(4) If the Mohammadans do not agree to co-operate with them without having their demands conceded, and their just rights and claims safeguarded, the Hindus will not keep any connection with them but would fight the English by themselves for getting Swaraj for India.

(5) To establish Hindu Raj in India, after the expulsion of the English from this country.

(6) To make the law of Manu Maharaj the Law of this Hindu Raj.

(7) As the Hindus fear that, even after the expulsion of the English from India, it would be very difficult to establish a pure Hindu Raj in this country, in the presence of 70 million Mohammadans, they have also resolved upon weakening, paralysing and overthrowing the Mohammadans, side by side with the English. For this, they have adopted different means.

(8) Many Hindus are trying to get possession over the holdings and landed-properties of Mohammadans somehow or other, so that when the Mohammadans are deprived of all their estates, and become homeless, they might become dependent on the Hindus, and thus be easily ousted from India as soon as Swaraj is achieved.

(9) Side by side with this, it is also the policy of some Hindus to overcome the Mohammadans by promoting friendly relations with the Government of the day, and, after weakening the Mohammadans, to oppose the Government itself, turn it out of India, and establish Hindu Raj in the country. With this end, these people are in every way trying to weaken the Mohammadans; for instance, they are appointing Hindus in all the Government Departments, offices and branches, and blockading the paths of Mohammadans.

(10) To paralyse and subdue the Mohammadans, they have made cow and music-questions a part of their programme, and want to compel

the Mohammadans to give up cow-killing. They also want to annoy the Mohammadans so much, that not only might they give up their just claims and rights, but may also worship the cow like Hindus.

(11) Not to let the Mohammadans build mosques etc.

(12) They want to interfere in their prayer calls also.

(13) They do not want to let the Mohammadans offer their prayers with presence of mind, and so, when they offer them, they are interrupted by music and other instruments.

(14) They want to compel the Mohammadans to give up the idea of going to Mecca or Medina for pilgrimage.

(15) They want to abolish Arabic, Persian, and Urdu languages from India, and replace them by Hindi and Sanskrit which the Mohammadans should be compelled to read, instead of their own mother tongues.

(16) They want to completely efface Islamic culture and civilization from India.

(17) Instead of their own culture and civilization, the Mohammadans should be compelled to adopt Hindu culture and civilization.

(18) Mohammadans should not be allowed to have any concern with the Islamic countries.

(19) They should be compelled to keep Hindu instead of Islamic names.

(20) They should observe Hindu instead of Islamic festivals.

(21) They should read and study Hindu instead of Islamic literature.

(22) Islam and the holy Quran should be banned in India.

(23) Mosques in general should be converted into temples, so that the flag of "Om" may wave upon them.

(24) To convert all the Mohammadans.

(25) To keep those, who do not accept Hinduism, in a disgraceful subordination.

(26) If the Mohammadans might not like to live such a disgraceful life, then they should be expelled from India.

(27) As these Sangthanis also fear that if they molested or insulted the Mohammadans, it is quite possible that the latter might call the Afghans for their assistance, they have also made it a part of their programme to prevent the establishment of any Government, favouring Islamic civilization and culture, in Afghanistan.

(28) If the Hindus are not successful in this attempt, they have in that case resolved to conquer Afghanistan and make it a part of India.

(29) After conquering Afghanistan, they want to convert its inhabitants.

(30) After the conquest of Afghanistan, they also want to conquer the Fiji Islands and Eastern Africa which are inhabited by their Hindu brethren whom they want to make free citizens like themselves.

(31) In the end, they want to raise up the flag of "Om" on Mecca and Medina also.

This is a very brief outline of all the important aims and objects of Hindu-Sangthanis. Will not our readers be simply surprised to know these objects of our countrymen in regard to Islam and its followers? Is it then prudent on our part to co-operate with people who have such evil intentions against the Mohammadans, Christians, and the British Government? Does it not amount to cutting our own throats by co-operating with and taking part in the Political agitations of those who have got such impure and evil mentality? The fact is that if we strive for Swaraj, in alliance with those who are so petty-minded, and who have formed such dangerous designs for the destruction and ruin of Christians and Mohammadans, we will only hurl ourselves in the ditch of destruction.

Knowing the true designs of these people, it is incumbent upon the Mohammadans and Christians to form their own organisation, and co-operating fully with the Government, get their rights safeguarded from now, otherwise they will have to repent afterwards for their carelessness and imprudence.

It should not be thought for a moment that the 31 aims and objects of the Hindu-Sangthan, that we have given above, are the inventions of our own mind. No, no, they are simply extracted from the writings, speeches and proclamations of these very Sangthanis. Although, in a short book like this, we cannot go into details, but to convince our reader, we give below a few extracts from these writings and speeches etc., which would explain the above-mentioned aims and objects of Sangthanis and make them more clear.

As we have already stated, the aims and objects of this Sangthan movement were concealed in the beginning, and consequently misunderstood by the people, but soon after their programme took a practical shape, the different Hindu sects and parties welcomed the scheme of Pandit Malviyaji, and joined the Sangthan party. According to his programme they learnt club-throwing, shooting, wrestling, etc. Then they were instigated by exaggerated accounts of the disturbances of Malabar and Multan. Sorrow and indignation was caused

by the recital of fabricated stories of the atrocities and tyrannies of Mohammadans and the imaginary accounts of their mischiefs. The British Government were declared to be favouring the Mohammadans. In this way, a disaffection was created in the hearts of Hindus against both the Mohammadans and the English. A few exaggerated accounts of enticement were also made up to add fuel to the fire.

And, when they saw that the Hindus had gained sufficient power and strength and could resist and oppose any one with success, they brought the Hindus openly against Mohammadans, by starting up cow and music-questions, and kindled a fire of disaffection, disturbances and agitation in every part of India, the result of which was that the Mohammadans had to bear the greatest brunt, and in many places their condition became so helpless that they had to give up their rights. When, after all these agitations, the supporters of Sangthan felt certain that their organisation was sufficiently strong and equipped for fighting and their people had gained courage, they declared their aims and objects openly, and began to give out those things, which they had once tried their utmost to keep from others, by the beat of drum.

At first, some voices of Hindu-Muslim Unity were heard from some Hindu Members of the Congress, but the moment the real programme of

Sangthan took a practical shape and the Sangthan army got equipped, the first voice they raised up was that the aim and object of Hindu-Sangthan was the establishment of Hindu Raj in India, that they were not in need of Hindu-Muslim Unity, and that if the Mohammadans wanted to do anything for Swaraj, by co-operating with the Hindus, they might do so, but without making any demand for rights or Pacts, otherwise the Hindus alone would overthrow both the English and the Mohammadans and establish Hindu Raj in India.

This is clearly indicated in the following declaration of Dr. Moonje, the prominent leader of Hindu-Sangthan, during a speech in a meeting of the third Hindu Conference of Oudh, held in Ayodhya.

Hindustan belongs to Hindus. Mohammadans should help them without making any demands for their rights

"As England belongs to Englishmen, France to the French, and Germany to Germans, in the same way Hindustan belongs to Hindus. Hindus want Swaraj, but not at the cost of their religion. If the Mohammadans want to co-operate with us, without making any demands for rights, the Hindus will also advance shoulder with them; if not, the Hindus should be prepared to fight their way for freedom without the help of other communities, *for the simple reason that Hindustan belongs to Hindus alone.*" (Madina, Bijnor, dated 5th April, 1928, page 2.)

The same Sangthani also declared as follows :—

Object of Hindu-Sangthan is to defeat and overthrow both the English and the Mohammadans

"If the Hindus form their Sangthan, (organisation and party) they can get Swaraj by overthrowing the English and their favourities, the Mohammadans, without the help of others. The demands of Mr. Jinnah amount to threats for which the Hindus care a straw. *The Hindus should give up the old notion that it is impossible to get Swaraj without the help of Mohammadans.* From today; it should be the duty of every Hindu to leave the Mohammadans in their own condition, at the mercy of Englishmen, so that they might realise their folly, and in dejection should *throw themselves at our feet, humiliated, and should then help us in our struggle for Swaraj without putting up any selfish demands.* Such a Unity (rather subordination. The Author) would be more solid and durable. *From today, the Hindus shall have their own world, and Shuddhi and Sangthan would give them strength and impetus."* (Zamindar, Lahore, dated 24th April, 1927, page 2.)

How clear are these words, how plain is their meaning. They are declaring in plain words, the true aims and objects of Hindu-Sangthan. Will any one dare say even after this confession that the political agitation of Hindus is not made to establish Hindu Raj in India, by weakening, crushing, and over-

throwing both the English and Mohammadans? As we have said before, the aim and object of the whole agitation and political activities of these people is to establish Hindu Raj in India and to make the Law of India the same for which the Brahmins are striving for centuries, that is to say, the Law of Manu Maharaj, which might give them license to do what they like, and make all other communities slaves to their will. It is not a mere assertion. The Sangthani leaders themselves have to confess it, as the following words of Dr. Moonje show.

He said in clear words during a speech in the Hindu-Conference of Dacca *"For seven hundred years the Swaraj movement is being carried on by Hindus.* If the Hindus had not lost their Unity and Sangthan (organisation), they could not have been deprived of Swaraj. Those who want to get Swaraj should produce warriors like Pratap, Sivaji, and Guru Govind Singh. *The Hindu-Sangthan movement, which is aimed at uniting all the different sects and castes of Hindu Religion, is another name for a practical form of the law of Manu-Maharaj."* (With reference to *Pratap*, Lahore, dated 21st January, 1927, from *Al-Aman* Delhi, dated 23rd January, 1927, page 2.)

Whatever is gleaned from the above two speeches of Dr. Moonje may be analysed as follows :—

(1) Hindustan belongs to Hindus and so they are its only masters.

(2) Hindu-Muslim Unity is not at all required.

(3) The Hindu-Sangthan Movement is started to weaken, crush, and overthrow both the English and Mohammadans at one stroke.

(4) Hindus are not prepared to accede to the demands of Mohammadans.

(5) The Hindus want that the Mohammadans should lead a disgraceful and humiliating life, instead of a respectable life, in India, and throw themselves at their feet.

(6) They declare that after the establishment of Hindu Raj, the law of India would be the law of Manu-Maharaj under which the position and status of Mohammadans would be that of Shudras and untouchables.

(7) For the success of Hindu-Sangthan and Hindu Raj, it is regarded necessary by the Hindus to convert the Mohammadans.

(8) They would oppose the Mohammadans who are not prepared to get converted.

(9) They regard Hindus like Pratap and Sivaji, who were the bitter enemies of Mohammadans, as their national heroes.

Besides Dr. Moonje, other Hindus also have declared the same thing.

Lala Dhanpat Rai, B.A., L.T., had remarked as follows in *Pratap* of 26th April, page 11.

"Today, the most essential thing for us is a Hindu or Arya-Sangthan (organised party), comprising all the Hindus of India. If the English give you Swaraj today, will you be able to manage it? Most of my brethren will reply in the affirmative. It is certainly true, *but the very next day the untouchables would demand their rights.* You should form a Rashtriya-Sabha comprising all Hindus in which the untouchables should be invited with great affection. In my opinion we should give up the word 'untouchable'. *In this society (Sabha) we shall have no concern with the Mohammadans, because in India none but Arya Raj can last forever. The day must come when all the Mohammadans of India will become Arya-Samaj, by the Undolan of Conversion, Adi, etc.* (Does 'etc.' mean violence, or greed, or ambition. The Author). They are also Hindu brethren and will become Hindus in the end. This is our ambition, this our aspiration. Swami Daya Nand Ji Sarawati laid the foundation of Arya-Samaj with the same object and on the same ground and principle."

Our readers must have now found out the true aims and objects of these Sangthanis. They are in no case prepared to give anything to Mohammadans, but simply want to make them *Shudr* by means of proselytization etc., and by keeping all authority and power in their own hands, because they know that,

like Shudras, the Mohammadans will always remain their slaves. Those who say, through ignorance or simplicity, that the Hindus are not aiming at Hindu Raj, should go through the above extracts with open eyes and impartial and unbiassed minds, and even if these extracts are not sufficient for them, they may read some more.

Aim and object of Hindu-Sangthan is to establish a Hindu Free State

The well known supporter of Hindu-Sangthan, Lala Har Dayal, M.A., observes as follows :—

"It is the aim and object of Hindu-Sangthan to establish a strong, powerful, united and political party in India whose main efforts should be directed towards the achievement of a free Hindu State. Guru Govind Singh had formed such a party, according to the needs of his time. Today also political bodies, like Swaraj-party, Independence-party, Liberal-party, etc., are established. It is the aim of Hindu-Sangthan to form a Hindu National party which should lay the foundation of a free National State. When after some time England gives us Home rule, that is seventy-five per cent. Swaraj, *it will have to enter into an agreement with this Hindu National Party,* (and not the Mohammadans. The Author). I am confident that a political organisation of ten million Hindus will give us Swaraj. The rest is nonsense. Form a political party of ten million Hindus today, and the very next day I shall despatch a parcel of Swaraj from London and Geneva for you."

What will be this Hindu Free State? *"It is the ambition of Hindu-Sangthan to establish the Hindu National State based on Hindu National Institutions.* The Hindu National Institutions are the Sanskrit language, the Hindi language or the Punjabi, Bengali language, etc.; the annals of Hindu Nation; the Hindu festivals; the anniversary of Hindu leaders; the love for the country and culture of Hindus, etc., etc. Those who want to include the Semi-Arabic, Semi-Persian Mohammadans of today in the National Movements of India for nothing, are ignorant of the fact that every National Government is based on Ancient institutions which create a tendency of unity in the people. (It clearly means that Mohammadans should be disregarded. The Author.)

Mohammadans are only a paranthetical clause *"The Mohammadans of today are only a paranthetical clause. Their future lies in gradually blending with the Hindu Nation, once again, through proselytization.* According to the Shastra, I do not see any other way. The leaders of Hindu-Sangthan can, therefore, serve the future of India only if *they establish societies for the protection of Hindu National Institutions and the establishment of Hindu Swaraj.* They should preach the idea of the establishment of one single state by linking together all the Hindu societies."

(With reference to *Tej,* Krishn Number, dated

1926, from *Al-Aman,* dated 30th August, 1926, page 1.)

Under Swaraj, Mohammadans will have to abide by the decision of Hindus

The same gentleman observes in another article, that when the British enter into an agreement with the Hindu-Sangthan and give '75 per cent. Swaraj to them or when a free Hindu State is established', or *"when by the power and force of Hindu-Sangthan, the time arrives for the achievement of Swaraj, we will announce our policy about the Christians and Mohammadans. Then, there will be no necessity of any mutual understanding or agreements, but Hindu Maha-Sabha will only declare its decision about the duties and rights of Mohammadans and Christians, and the conditions of their conversion in the new Hindu National Government."* (Milap, Lahore, dated 25th May, 1925, page 1.)

We are sure that the statements and proposals of the supporters of Sangthan do not require any commentary, because they are self-explanatory. Our readers must have found out themselves the true aims, objects, and designs of these people by going through these clear and explicit words. But we invite the attention of our readers to something more.

Lala Har Dayal has only told us that after the establishment of Hindu Raj, Hindu-Sabha will declare the rights and duties of Christians and Mohammadans

in the Government, but he has not told us what these 'rights', 'duties', and 'conditions', of conversion will be. We, therefore, give an extract of the speech of another prominent worker of Hindu-Sangthan, which will convey to our readers some idea of these 'rights', 'duties', and 'conditions'.

Sangthan will make the Mohammadans throw themselves at the feet of Hindus

Swami Sat Deo Pari Birajik had said during a speech in Sagar (C.P.) : "Hindus, form your Party and be strong. In this world, might alone is worshipped. *When you will be strong enough, these very Mohammadans will bow their head before you, and throw themselves at your feet, and then we ourselves will place our conditions before them.*" Then, he said, "When we will be sufficiently strong through our Sangthan, we will put up the following conditions to the Mohammadans.

Under Hindu Raj the Hindus will put up these conditions

(1) Do not regard (the Holy) Quran as inspired.

(2) Do not call Hazrat Mohammad the Prophet of God.

(3) Forget Arab, etc., (that is, do not go on Pilgrimage).

(4) Instead of the works of Sadi and Rumi, study the works of Kabeer and Tulsi Das.

(5) Instead of observing Islamic festivals and holidays, observe Hindu festivals and holidays.

(6) Observe the festivals of Rama and Krishn gods etc.

(7) Give up Islamic names, and instead of them, keep such names as Ram Din and Krishn Khan etc.

(8) Offer your prayers in Hindi, instead of Arabic."

(Vakil, Amritsar, dated 9th December, 1925, page 4.)

Then the same gentleman posing as the well-wisher of Mohammadans observed as follows :—

If Mohammadans do not become Nationalist, they are threatened to face danger

"I am of opinion that if the Mohammadans do not become Nationalists, their future will be very dark. If the Mohammadans of India do not give up their religious fanaticism, their only work will be to help the foreign Government, and make India slave as usual, the result of which would be that *when India gets any independence, all the people of this country (the Hindus) would become their enemy, and their lives would be in great danger. Mohammadans can get rid of this danger only in one way, that is, by becoming Nationalists.* It is, therefore, my greatest duty to remove the permanent danger that is threatening our country by giving to the people the true lesson of Nationality, and *by taking out this dangerous thorn of disunity."* (Tej, Delhi, dated 5th May, 1924, page 1.)

By "Nationalism" this Sangthani means that the Mohammadans should renounce the holy Quran, forget Hazrat Mohammad, the Prophet, give up Islam, Arabic, Islamic festivals, Islamic names, and Islamic system of prayers, and instead of them worship Rama and Krishn gods etc., observe the Hindu festivals and holidays, name themselves as Hindus, and offer their prayers in Hindi. He threatens the Mohammadans that if they do not act according to his advice the result would be that "when India gets independence, all the people of this country (that is, the Hindus) will become their enemies, and their lives would then be in great danger."

The same sincere adviser observes as follows :—

Hindusthan belongs to Hindus. Non-Nationalist would be extirpated

"The struggle for Swaraj is mainly a struggle of Hindus, because this country belongs to Hindus. Its name is Hindustan. All its mountains, rivers and holy places have got Hindi names.. The outside world also calls the Christians and Mohammadans of India, Hindus. The Hindus now being weak, these communities do not want to cooperate with them. When however they will form their organised party, the Mohammadans will forget Turky and Afghanistan, and come under the banner of Hindu-Sangthan (that is to say, will become Nationalists and renounce Islam. The Author.) The main current is that of the river Sri Ganga Ji in which fall rivers like Jumna and Sarju, and then they lose their

names, and only the name of the river Ganges survives, which in its turn is mixed in the sea. In the same way, Hindu community is the chief community with which all other communities (Mohammadans, Christians, Sikhs, Parsees, etc.), will be amalgamated by means of Shuddhi. If, like the Sri Ganges, the Hindu-Sangthan also increases its strength, then ....I assure you that today the greatest religion of India is nationalism. *The people who go against the spirit of Nationalism* (that is, who do not follow the Hindu godesses, gods, and festivals. The Author) *shall be expelled for good from India.* (Tej, Delhi, dated 1st May, 1924, page 1.)

Teachings of Moulvis and Mullas must come to an end

Then again, "by degrees, Islam is being reformed and the other evils and vices, that are still an obstacle in its progress and Reformation, will be removed by and by, and then you will find what a good and healthy influence it would have on the Mohammadans of the whole world. *The time has come when the poisonous (Islamic) teachings of Moulvis and Mullas must come to an end.*" (Tej, Delhi, dated 7th May, 1924.)

Mohammadans must adopt Hindu civilization—the true Nationality

The same Sangthani-Mahashai, who was just now showing his sympathy for the Mohammadans and crying out for true Nationality, remarks as follows on another occasion :

"If India can ever get Swaraj, it will get it through Hindu civilization. Every creek and corner of this country shows that Hindu civilization prevails here. The prominent leaders of the Congress say that Hindus are dead and that if they get Swaraj even by becoming Christians or Mohammadans it will not harm them in any way. Hindu civilization is certainly not dead. We are forming Hindu-Sangthan simply because Hindus are the only masters of the ancient civilization of this country. People ask me whether Mohammadans should leave this country. I say, no. The Gandki river etc., (that is to say, the Mohammadans, Christians etc. The Author) will amalgamate with the Ganges (that is, Hinduism) but the main current of the Ganges will still survive. Similarly, the main Hindu civilization will survive and become predominant over other civilizations. I say to Mohammadans that they may offer their prayers in the mosques, (but in the Hindi language). There is no dispute about that. The main dispute is about civilization, not about religion. Mohammadans cannot claim Swaraj by destroying the Hindu civilization. Today Mohammadans object to our playing music or taking out our musical processions before the mosques. I say to the Congressmen that if they had made people understand the right of citizenship during these forty years (that is to say, if the Mohammadans had not been allowed to pray, if their prayers had been

interfered with by clamours, tumults, and music-playings. The Author.), we would not have come to this shameful condition. If anybody thinks that musical-processions interfere in his prayers, he should build his mosque outside the city. (Swamiji should have also justly said that if the Hindus think that the procession of cow-sacrifice injures their feelings, they should take up their residence outside the city. The Author.) We committed a mistake in making the Mohammadan Moulvis share in our political activities and thus made everything worse." (Swamiji, your brethren have again committed the same old mistake by making some Moulvis of Jamiatul-Ulama participate in your political activities. For God's sake, forbid your Nehru etc., from committing the same old mistake again, so that they might separate themselves from the Mohammadans. The Author.)

After this, Swamiji observed in a most majestic manner :—

Hindus determined to abolish Arabic and Persian languages

"Sanskrit is the National language of India. *I want to abolish Arabic and Persian languages from India.* Again, Mohammadans ask me, 'Sat Deo, do you want to make us Hindus?' I say, no, I want to make Mohammadans *Hindustani.* (By which Swami Sat Deo means that Mohammadans should renounce the holy Quran, the great Prophet, and

their motherland Arabia. The Author.) Do you become Christians by reading Newtons' History? If not, why do you not read Valmeki Ramayan, and Maha-Bharat?" (which preach Hindu religion. The Author.)

Incitement against Mohammadans

After giving the lesson of Nationality to Mohammadans, this venerable Sangthani addresses the Hindus as follows:—

"The aim of Hindu-Sangthan is to show the Congress the true path. I say to Hindus that they should not be afraid of Mohammadans but should resist and oppose them, because Hindus have produced men like Gandhi and Tilak. *What can the poor Mohammadans do? Hindus, you should think that you are the masters of India.* Hindu-Sangthan is formed to awaken the Hindus from their lethargy and indolence..............I shall forsake my country, my native land, the moment I see that you want to get Swaraj by sacrificing your Hindu civilization. We would get Swaraj only when we sacrifice ourselves for the promotion of Hindu civilization. *Do not think that you are weak. We are not those who die, but those who kill."*

Lala Har Dayal, M.A., also observed that the Hindu-Sangthan should give Mohammadans the National jewels of Hindus and advise them that they should become Nationalists and bow their heads before Hindu civilization, Hindu festival,

Hindu gods, Hindu literature, but if they refuse to do so, they should be expelled from India and sent back to the Arabian desert.

His words are as follows :—

Mohammadans to be expelled from India

"Hindu-Sangthan should make it their principle to give their National jewels (that is, Hindu literature, Hindu civilization, and Hindu gods, etc. The Author.) to every Indian child, whether Mohammadan or Christian. *If the followers of other religions refuse to follow them and spread disaffection in the country, they should be opposed by law, or sent back to the Arabian desert to eat dates. 'What right have they to eat mangoes, bananas, or oranges of our India?"* (Paigham-I-Sulah, page 3, dated 13th May.)

"The ambitions of these Sangthanis do not end by compelling the Mohammadans to renounce their holy Quran, the great Prophet, the Arabic and Persian languages, and their motherland Arabia, and by asking them instead to observe Indian festivals, and civilization, become great Nationalists, or leave this country, but they go one step further and declare that *even Islam will be annihilated from India,* because when there will be no Islam there will be no Communal disturbances, or any obstacle in the achievement of Hindu Raj.

Thus, Lala Har Dayal observes as follows :—

Put an end to Islam

"So long as the Punjab and Hindustan do not get rid of foreign religions (Christianity and Islam) we will not be able to sleep peacefully.........The Hindu, who does not admit this, is degenerate, lifeless, dead-hearted and unwise. Every true-hearted Hindu should have an ambition to free this country of Christianity and Islam.................In the Punjab and Hindustan, two communities cannot live together. Either all the Hindus should accept Islam, or all the Mohammadans should be made Hindus by conversion. This is the only solution of this problem."

He says further :—

Even 20% Islam is intolerable

"Islam is such a curious religion that Mohammadans cannot live conjointly with other nations in any part of the world. For unity and peace, it is essential that either there should be only Islam, or no Islam at all in the world. Even 20 per cent. Islam creates agitation and disturbances. No country of the world can digest this hard stone of 20 per cent. Islam. The country which has swallowed this stone will always feel pain in its belly. *20 per cent. Islam in India and 50 per cent. Islam in the Punjab*, is only a source of disunity and disquiet. Islam can never mix with other Nations and religions. This is a historical truth." (With reference to *Tej*, from *Aljamiat*, Delhi, dated 26th March, 1925, page 2.)

On this very ground, Swami Sat Deo also had declared as follows :—

Quranic teachings to be abolished

"Personally I do not believe that any book is inspired; but if there be a question of the comparison of Vaid and Quran, I shall declare it in plain words that, so far as religion and civilization are concerned, it is necessary that the teachings of Quran should be abolished from the nations of the world, and in its place Mohammadans should be given the teachings of the pure Rashtrya religion." (Tej, Delhi, dated 20th June, 1924, page 1.)

Another Hindu leader, holding the Hindu Sabha views, has also declared that :—

Islam to be drowned in the Ganges

"The time is not far when this Islam shall be abolished forever from India, and anybody, even Mahatma Gandhi, who will help directly or indirectly in the propagation or defence of Islam, shall be regarded as the enemy of this country and Swaraj, and no true-hearted Hindu shall keep any relation with such persons. The secret of the life of Arya-Samaj lies in the murderous designs which are being discussed today in every city, town, village and streets of India. We welcome this assassinating tendency with great zeal and pleasure. This has made the fulfilment of our mission more easy. Now we will be able to establish rightness, justice and equality in India very soon, and

will practically show to Mohammadans and some of their Swarajist friends that if they are desirous of seeing an atmosphere of peace and unity in India, it must be their first duty *to drown this Islam in the Ganges forever; Hindus cannot tolerate Islam for long,* because it has not only caused a great harm to Hindu Nation, but has also prevented India from getting Swaraj."

"So long as the present Islam is not reformed and it is an obstacle in the path of the welfare and freedom of this country, Hindu-Muslim Unity is utterly impossible. Circumstances, perforce, lead us to the conclusion that so long as the Mohammadans do not stop Tabligh in India (What about the Hindus? If Mohammadans have no right to continue Tabligh work, how are the Hindus justified in doing the work of Shuddhi. The Author.), these two communities of Hindus and Mohammadans cannot unite...and Hindus can never unite with those who want to efface the names of Vaid-Bhagvan and Ram Krishn, and spread the civilization of the Arabian desert, (which has raised the Hindus from earth to Heaven. The Author) and the name of the Prophet Mohammad, (whose invaluable services and obligations have made Hindus civilized, cultured and advanced. The Author) in this Aryan country."

Hindus to establish Aryan rule in India

"This country belongs to the Aryans. It is true that today we are under the subjugation of foreigners, but these days must

come to an end. *Time will come when this country will have Aryan rule once more.* Remember that as the blood of Rishi Daya Nand produced millions of brave souls in India, whose brave deeds are spoken of in every part of India, and whose activities and bravery have made Islam shudder with terror today, in the same way when the pure blood of the Arya General, Swami Shardhanand, will cry for revenge, you will be changed altogether. Either it will be properly reformed, or people will be heard calling Abdul Rasheed and Mohamad Amin by the name of Ram Sarup and Ram Das, *and the whole world shall see the Aryan flag waving in India on the highest peak of the Himalayan mountains.*" (With reference to *Arya Veer,* dated 25th June, 1927, from *Al-Aman,* dated 23rd June, 1927, page 1.)

It is not the only ambition of these people to establish Aryan-rule in India, and to show the whole world the Aryan flag waving on the highest peak of the Himalayan mountains, but they also want to see the Aryan flag waving even on each and every mosque of India, as professor Rama Deo Sahib observed on one occasion as follows :—

Mosques to be converted into temples

"The flag of Vaidak-Dharam or the Aryan flag shall be hoisted on each and every mosque of India." (Guru Ghantal, dated 10th June, 1927, page 7.)

He had also observed as follows during a speech in Arya-Samaj House, Lahore, on 6th March, 1910.

"How much did the Mohammadans harass and tease Guru Govind Singh? (It is quite wrong. Rather, the Brahmins and Hindus teased him much, as history proves. The Author.) But what was the result. The result of all such acts was that in the end these very mosques were converted into Gurduaras. In the same way, the time is near when all these mosques shall be converted into Aryan temples, where *Havan* shall be performed. I am always thinking what we shall do with the Jamai-Masjid, Delhi, when we get possession of it. At that time, we, the Aryans of not only the whole of India, but those of the whole world, shall gather together and hold conferences there.............. (Ziaul-Islam, Moradabad, 5/7.)

Hindus cannot tolerate Mohammadan rule in Afghanistan

Our country men, not only want to convert the Mohammadans, make them Shudras, annihilate Islam from India, but they cannot also tolerate to see a kingdom based on Islamic principles of Equality, Justice and Fraternity, even in their neighbouring country of Afghanistan. They declare even now that "the Mohammadans of India are supporting Amanulah Khan simply because in their opinion he will keep Islam alive. Hindus should beware of this mentality of Indian Muslims. *Hindustan does not want any religious Government in Afghanistan, nor can it allow a religious or Islamic kingdom.* Why should it

put itself to danger by having a fanatic Government in its neighbourhood? Mohammadans would do well to give up singing the songs of the Islamism of Amanulah Khan." (With reference to Milap, Lahore, from Inqilab, dated 7th February, 1929, page 2.)

Hindus want to see Afghanistan weak and degenerated These Sangthanis do not confine themselves to the above-mentioned schemes alone, but also wish that, somehow or other, Afghanistan should be made weak and degenerated, as the following words of the wellknown worker of Sangthan, Bhai Parmanand, prove:—

"We should not forget that a very powerful Afghanistan is a source of danger to India, whether the Government of India is English or Indian."

"So far as the future of India is concerned, its welfare demands that the Indian Muslims should forget all outside affairs, and give their whole attention towards those of their own country. This is possible only when Afghanistan is removed from the sight of Mohammadans. This remark would certainly appear ill and unpleasant, *but it is in fact advisable to divide Afghanistan in two or three parts and make it weak in this way. Then only can the attention of Indian Muslims be diverted from Afghanistan to India.*" (With reference to *Karam Veer*, Lahore, from *Paigham-I-Sulah*, 17/46, page 2.)

The supporters of Sangthan even advise and instigate the British to conquer Afghanistan, with the pro-

mise that if they do so, they will help them. Thus, "Milap" had once observed as follows :—

Hindus promise help to Government in order to conquer Afghanistan

"Moulana Shoukat Ali may not fight Afghanistan, but who has made him the representative of India. For the safety of India, *it is essential to conquer Afghanistan (which is a part of India) and unite it with India. If the Government thought it necessary and advanced towards Afghanistan, all the Hindus will help them.*" (Inqilab, dated 7th July, 1927, page 4.)

But as they feel sure that the Government will never take such a step, they advise the Hindus themselves to conquer Afghanistan on their own strength. Thus Lala Har Dayal observes :—

Hindus to conquer Afghanistan alone and convert Pathans into Hinduism

"I say that the future of Hindu Nation, Hindustan, and the Punjab lies in the following four ideals :— (1) Hindu Sangthan; (2) Hindu Raj; (3) Conversion of Mohammadans and Christians; (4) The conquest of Afghanistan, the Frontier Provinces, and the conversion of its subjects."

"So long as the Hindus are not successful in these four things, our sons and descendants will always remain in danger, and it would be quite impossible to protect Hindu Nation from harm and danger........... Afghanistan and the mountainous regions of the Fron-

tier were once parts of India, but now they are under the sway of Islam. The war-loving, brave nations of these regions can invade our country and destroy its civilization any time. Have not the Hindus taken any lesson from the history of the past? Afghanistan and the Frontier should have Hindu civilization and institutions, in the same way, as Nepal has got a Hindu civilization today, otherwise it will be of no use to get Swaraj; because as the hilly tribes are always brave, hardy, and hungry, if they once become our enemy, our country would fall in a helpless and deplorable condition, and the same old times of Nadir Shah and Zaman Khan will come back again. It is true that the English officers are now protecting our Frontier, but 1919 shall not remain always, and the English officers will not come from beyond the sea to save and protect the country of the Hindus. If the Hindus want to protect themselves, they will have to be active and alert, and in memory of Maharaj Ranjit Singh and Sardar Hari Singh Nalwa, they will have to capture Afghanistan and the Frontier Provinces, and convert all the hilly tribes. If the Hindus neglect this task, Mohammadan kingdom will be established in India once again." (Milap, dated 23rd June, 1928, page 1.)

Many more such quotations can be cited, but even from these few quotations our readers must have found out the true designs and aims of these Hindu-Sangthanis. Our readers must have also gleaned from these extracts that all the Indian political movements, the

movement of Maha-Sabha started by Tilak, the conspiracies of the anarchists of Bengal, the Arya-Samaj of Swami Daya Nand Saraswati, the Shuddhi societies, the societies for the propagation of Nagri language, the societies for the protection of cows, the societies for the uplift of untouchables, and the Hindu-Sangthan aim at the establishment of Hindu Raj in India. This is the ideal of Hindus, this is their ambition, and this is their greatest success. For this, they conspired against the Budhas, overthrew the tolerant and just Government of the Jains, plotted against their greatest benefactors, the Mohammadans, and destroyed the Mohammadan Empire by degrees. For this Hindu Raj, they brought about the Mutiny of 1857, spread anarchism throughout India, threw bombs on Government officials, worked up agitation, brought about communal disturbances, produced riots; and for this Hindu Raj are being carried on all the present agitations, the civil-disobedience movement, the *hartals*, the riots, the rebellions, the salt-making expeditions, the bombthrowing and the picketings in India. With this object in view, they have also allied with some imprudent Mohammadans, through whom they are trying to make other Mohammadans also their tools and instruments, for gaining their ends.

CHAPTER XV

Other anti-Muslim activities of the Hindus.

To weaken Mohammadans, Hindus outwardly co-operate with the Indian Government

Our readers should not think that the Hindus, who are not bomb-throwers, anarchists, and picketers, who do not follow civil-disobedience movement, and take part in the salt-manufacturing expeditions, have got any other ambition or ideal. This is not so. The ambition and ideal of such Hindus also are to establish Hindu Raj in India, but their policy in this respect is somewhat different. They do not regard such active movements and agitations proper or advisable for the success of their objects. In the words of Bhai Parma Nand, M.A., their policy is "to make attempts at gaining the favour of the Government, and keep Government posts in their hands, and then, by co-operating with the Government, weaken the position of Mohammadans and strengthen that of Hindus, and when the power, influence, and authority of Hindus is sufficiently increased, then to try to get Swaraj. These people also regard themselves as orthodox Hindus and patriots." (Hindu-Sangthan, and Arya-Samaj, page 180.)

With this object in view, these people are outwardly in alliance with the Government and trying day and night to get hold of all Government posts in every Government office, or department, and to get the Hindus alone appointed in these posts. It is because of the efforts of these people that today the most highly educated, capable, scholarly, and learned young Mohammadans are very seldom successful in securing any Government post, however much they may try for it. It is the result of this movement that today only Hindus are to be found in all the Government offices and departments, and, with a population of 80 millions, the Mohammadans are very seldom seen in the Government posts. As we have said above, the Hindus are doing this simply with the object of weakening the Mohammadans in this way, and thus establish Hindu Raj in India, when they get an opportunity to do so. When Swami Daya Nand Ji had clearly enjoined on his followers that Mohammadans should not be allowed to take part in Government affairs, how can we expect otherwise from his disciples and followers? As his true disciples and followers, they must act upon this policy so far as it lies in their power. The protests of the poor and helpless Mohammadans in this direction are of no avail; they are deprived of their just rights in every way, and by every pretext, and the Hindus do not give up any chance of

appointing Hindus to any post that ever falls vacant.

Hindu trade monopoly due to untouchability

There are also other Hindus who aspire for Hindu Raj as much as their other co-religionists, but who do not come forward, for some reason or the other. They have, however, adopted other means to achieve this end, and that is, by trying to get monopoly over all the trades and money-transactions and to deprive the Mohammadans of them to their utmost. These Hindus regard untouchability system very necessary and useful for their purpose, and do not want to abolish it, lest the Mohammadans should get the benefit of it. Even if some Hindu censures them for this pernicious system, and asks them to give it up, they advance the following kind of arguments in their favour, with the result that he has to keep quiet.

"If this system had not been in vogue, Hindus would never have had any kind of trade in their hands today. We say that if any power has protected our trade it is that of untouchability.

"There is no scope for exaggeration in the great advantages that the Hindus have drawn from this system of untouchability. For instance, take up trade and commerce..................Today the trade of all the eatables and nice necessities of life is

practically in our hands, and the truth is that the very existence of Hindu Nation depends on this. As against this, the trade of all those things which were not protected by this untouchability system has been monopolised by the Mohammadans. Thus, the trade of all the mercantile goods, eatables, cloths, vegetables, etc., are now in the hands of Hindus, in comparison to which the trade that is now in possession of Mohammadans does not count much, because it is a maxim of trade that the trade of those things, which are the daily necessities of life, is very useful and profitable for the merchants, and the greatest necessities of life are certainly eatables, the trade of which is in our hands. Now think for a moment that if the Hindus had not acted upon this system, and had eaten the food cooked by Mohammadans, would not the trade of all vegetables, mercantile goods, eatables, and cloths have gone into the hands of Mohammadans? We say that if this untouchability system had not been in existence in India, we could never have found any Hindu sweetmeat-maker, cloth-merchant, grain-seller and grocer in any part of this country. If you think over it for a moment, you will find that it is all due to this system that today almost all trades are in the hands of Hindus. If you do not believe it, do away with it from today and you will see its result within a month. Then, of course, you will realise its importance." (Musafir, Agra, Vol. 6,

No. 22, from *Torpedo* by Mr. Qasim Ali Sahib, Editor.)

Hindus to weaken Mohammadans by seizing their properties

Besides the above-mentioned Hindus, there are also others who think it advisable to bring all the estates and properties of Mohammadans in their own possession. They are in fact acting upon the above mentioned policy of the late Mr. Tilak. Their scheme is to deprive the Mohammadans of their properties and estates, somehow or other, and bring them under their own possession. Naturally, therefore, they are helping the money-lenders, and supporting them in every way possible. Thus, if any regulation or enactment is introduced, in any Council, to protect the estates and properties of Mohammadans, they oppose it to their utmost. It were these people who opposed the Money-lenders Bill, and the Land Alienation Act bitterly, for the simple reason that they did not want to see any obstacle in their secret plans and designs.

If we look to those Provinces where no such law or enactment is in force, we will find that all the landed-properties of Mohammadans are swiftly passing into the hands of Hindus. There was a day when most of the land-holders of U. P., Bengal, and Behar were Mohammadans, but today a greater portion of their properties is in possession of the Hindus, and whatever remains is going in their

hands. Even in the Punjab, where a special enactment has protected the estates and lands of Mohammadans, to some extent, from the high handedness of money-lenders, the properties of the Mohammadans of towns are swiftly shifting from the hands of Mohammadans to those of Hindus with the result that the Mohammadans are becoming weak every day, and if this state of affairs continues for long, a day must come soon, when, according to Dr. Moonje, Mohammadans will have to throw themselves at the feet of Hindus in humiliation.

Why do the Hindus not amicably settle with the Mohammadans?

It may be asked here why the Hindus do not want to come to any amicable understanding with the Mohammadans. The fact is that they are confident of their strength and success. They know that all Government posts are in their hands, the trade of the country and the properties of Mohammadans are in their possession, the money-lending and Banking business is theirs and the Hindu-Sangthan has acquired sufficient physical strength. Being quite confident of their power and influence, they do not think it necessary to give any rights to Mohammadans and do not like to see them in a better condition by giving them any share in Government affairs. They want that after getting Swaraj they should be the only masters of India.

It is this vicious mentality of the Hindu-Sangthanis which is today an obstacle in Hindu-Muslim Unity, and which has prevented any just mutual understanding between the Hindus and Mohammadans. It was due to this bad mentality that every effort of the true well-wishers of this country to reach an agreement with the Mohammadans proved fruitless. (1)

The Hindu-Samajists now do not want any Hindu-Muslim unity; on the contrary, they want to convert the Mohammadans. They now want to co-operate with the untouchables and with their strength to get political power and influence. They do not want to keep any brotherly relation with the Mohammadans but to deprive them of all their rights by force. They do not want to make a settlement of their rights. Their programme is to convert Mohammadans, annihilate Islam, expel

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(1) We are referring to those Hindus alone in our book who want to destroy the Mohammadans and establish Hindu Raj in India, by every possible means, whether fair or foul, and not to those respectable, kind-hearted tolerant, generous-minded and just Hindus who hate these things. We, therefore, like to inform our readers that the Hindus of whom we are speaking here belong to a particular class. The peaceful, tolerant, and impartial Hindus having now no influence over the Congress and Hindu Maha-Sabha, the rights of Mohammadans are always disregarded. If these good-hearted Hindus will have ever any influence over the Congress etc., Hindu-Muslim Unity will certainly revive, and the country will see good days again. The Author.

the Mohammadans from India, and conquer Afghanistan. They are now not prepared to take the responsibility of safeguarding the rights of Mohammadans. Now they do not like to give Mohammadans any share in the so-called Swaraj Government, or to see their majority in any Province.

Hindu opposition to the just Pact of Desh Bandhu C. R. Das

That this is the case can be proved from many circumstances and facts. It is well-known that these Hindu-Sangthanis and the Hindu Members of other Political bodies of India bitterly opposed the just pact of Deshbandhu C. R. Das. This pact was clearly very just and impartial. But as soon as the Hindus heard of the intention of Deshbandhu C. R. Das to enter into a just agreement with the Mohammadans, they got excited, held protest meetings, passed votes of censure, and sent angry wires and letters to him. The following statement of Bhai Parmanand clearly shows that these people are not prepared to give to Mohammadans even those rights that they deserve unquestionably.

Bitter Hindu opposition to the Desh Bandhu Pact

Bhai Parmanand writes on page 121 to 122 of his book "Regeneration of Indian Nation":

"As soon as the news of this pact got abroad, many papers, 'The

Leader,' 'The Servant' etc., expressed great disapproval and protest against it. The Hindus of Calcutta held a great meeting in which they passed a Resolution against it, and a wire was sent to Deshbandhu C. R. Das on behalf of Hindu-Sabha, Lahore in my name to the following effect: The Hindu-Muslim pact drawn by you is very harmful and injurious to the political interests of Hindu Nation. The Hindus of the Punjab are very displeased and express their disapproval of it. As you are a recognised leader of the Congress, we want to inform you in plain words that you are repelling the sympathies of Hindus from the Congress. Your pact will greatly provoke the feelings of Hindus which will widen the gulf of difference, that is now lying between Hindus and Mohammadans all the more. You are trying to throw the Hindu community in a wrong and unpleasant position."

"Lala Lajpat Rai expressed his opinion about the pact as follows. 'The pact would only uproot the Indian Nationality and increase the Hindu-Muslim complications all the more.' "

"In Amritsar and Delhi, various protest meetings were held against the pact. Even the Budhas of Ceylon protested against it. Shankar Acharyi said in Calcutta that if they wanted to unite India, they should remove the misunderstanding created by the pact. (The result of these

oppositions was that) The pact could not be even put up before the Congress."

Hindu opposition to other Pacts

Some other pacts also met the same fate at the hands of these people. When Lala Lajpat Rai himself drew up a National Pact at Solon with Dr. Ansari in which every attempt was made to deprive the the Mohammadans of all their rights, the supporters of Hindu-Sangthan and the aspirers of Hindu Raj opposed it also, and it could not gain any importance more than a mere scrap of paper. In the same way, when the leaders of Delhi, Madras, Simla, and Calcutta tried to make a settlement of Hindu-Muslim Rights, these Sangthanis did not let them do anything. It is well-known that the demands of Mr. Jinnah were clearly based on justice and Equity, but these demands also were kicked off as intimidating and revengeful.

Hindus hated even the Lucknow Pact drawn by Hindus

More than that, these people did not agree even to the Lucknow Pact which was drawn very ingeniously and cleverly by them, and by which they had not allowed majority to Mohammadans in every Province of India, and had tried to trample upon their rights in every way. Inspite of this, when even this Pact began to be introduced in the Punjab, the Hindus began to

make great protests against it. "It were better" they said "If there had not been any reform in the Punjab. Now besides being the slaves of the English, we will have to become the slaves of Mohammadans also" (Hindu-Sangthan and Arya-Samaj, page 180.)

The Punjab Hindus also said the same thing to the Simon Commission that if they were going to agree to the demands of Mohammadans, the Hindus would prefer not to have any reforms at all. When the Sapru Committee took up this work in its hands, the Hindus withdrew themselves from that Committee also, and did not pay any heed to the settlement of Rights, the result of which was that Sapru and Mr. Patro had to give up this task in dejection. And lastly, when recently Mr. Gandhi made a random remark that the minorities would be given as many Rights as they demanded, all the Indian papers, Tribunes, and Dr. Moonje, expressed great indignation at it, and the matter was nipped in the bud (1).

It is quite natural to ask here why the Hindus are treating the Mohammadans so roughly and

(1) Nehru Report also was drawn up to make a settlement of rights, but its Authors also thought of the interests of the members of the Hindu Maha-Sabha only and arrived at a prejudiced decision which was quite unjust for the Mohammadans. To have an idea of the injustice of the Report, the commentary of the Report written by the Leader of the Ahmadiyya Community, Qadian, might be read with advantage. The Author.

badly. Are not the Mohammadans the inhabitants of this country; have not they done their level best to make this country prosperous, fertile, and flourishing; have not they enriched it with the best principles of civilization, culture, and morality; have not they done more work for its construction than the Hindus themselves? Why then are they chucking the Mohammadans off and why do they not regard them entitled to any rights whatsoever?

When the Mohammadans do not oppose any claims, rights, and demands of Hindus and do not want to cause them any harm in the Provinces where they are in majority, why do the Hindus deprive the Mohammadans of their rights even in the Provinces where they (the Mohammadans) have got their majority? Is it just that the Hindus should have a supreme authority in the Provinces having their majority, as well as rule over the majority in those Provinces where they are in minority? When the Mohammadans do not attempt to cause any harm to the political authority, status, and superiority of the Hindus in the Provinces of U.P., C.P., Bihar, Madras, Assam, etc., why do the Hindus wish to have an undue authority over the rights of Mohammadans in Bengal, the Punjab, Sindh, Baluchistan and the Frontier Provinces, where the Mohammadans are in majority? When Hindus are in majority in no less than nine Provinces and are fully profitting by

the Reforms, should not the Mohammadans of Sindh, Bengal, the Punjab and the Frontier Provinces benefit by their majority in these Provinces, and be allowed to work under the Reforms scheme? Is it not a just demand of Mohammadans? Is it not their right to get this demand conceded? Surely the majority of Mohammadans in Bengal, the Punjab, Sindh, Baluchistan, and the Frontier Provinces cannot be denied or minimised by such remarks as follows:—

Absurd argument of Hindus against Mohammadan majority in five Provinces

"Mohammadans have got a special ragard for the five Provinces, the Frontier, Bengal, Sindh, the Punjab, and Baluchistan. They want to have a supreme authority in these Provinces. Then, they would show their power and authority, and shall teach the Hindus, who are the masters of this country, a lesson, by keeping them in minority in these Provinces. Evidently, therefore, how can the Hindu leaders agree to this demand of Mohammadans and thus cause the establishment of an Afghan or Arab rule in Indian Provinces? It will be quite contrary to Nationalism and patriotism." (With reference to...from Inqilab, Lahore, dated 27th April, 1927, page 2.)

If this is the only reason to deprive the

Mohammadans of their just rights, and claims, the Mohammadans also can justly retort:

Hindus have got a special regard for their nine Provinces. They want to have a supreme authority in these Provinces. Then, they would show their power and authority, and shall teach the Mohammadans, who are the masters of this country a lesson, by keeping them in minority in these provinces. Evidently, therefore, how can the Mohammadans leaders agree to this demand of Hindus, and thus cause the establishment of an Aryan rule in Indian Provinces? It will be quite contrary to Nationalism and patriotism.

We cannot understand how the attempt to deprive the Mohammadans of their just claims and rights, by such weak and absurd arguments, can be described as fair.

Another absurd argument

Similarly, Bhai Permanand puts forward the following arguments to prove that the 56 per cent. Mohammadans of the Punjab should not be given their rights in that Province. Our readers, can judge better how far can this plausible argument, in which he makes an appeal to the better sense of the Government, deprive the Mohammadans of their rights. He says as follows:—

"If Maharaja Ranjit Singh had not been ruling over the Punjab, it would have been impossible for the

British to get possession of the throne of Delhi. This is the only route for an invasion upon India, and the Punjab has always been a great obstacle in that route."

"Even now if the British Government see any danger from North West, they will have to look forward to the help of Hindus. To extend the supreme power of Mohammadans from the extreme frontier to the Frontier Provinces, and therefrom to the Punjab, cannot be the policy of a sane Government." (Regeneration of Indian Nation, page 9.)

Such arguments are obviously very absurd. If the majority of the population of a Province can be changed into minority simply on such arguments, then the Mohammadans also can make an appeal to the better sense of Government, and say that they should change the majorities of the Hindus of Madras and Bombay Provinces into minorities, because there is a danger of the invasion of Japan from those parts, and that to let the Hindus have supreme power in those Provinces should not be the policy of a sane Government.

In the same way, the Mohammadans of U.P. can say that it is very impolitic and dangerous to give political power to the Hindus of these Provinces, because Nepal, Bhutan, and its neighbouring country, Tibet, and their allies China, (who are Hindus, according to these Sangthanis) might invade these fertile parts of India, and conquer them, and, because if the

Hindus of U.P. will have supreme power and rights of majority in those Provinces, they will help their brother powers of Nepal, Bhutan, Tibet, and China, in conquering these parts of India.

If the Mohammadans of the Punjab, Frontier Provinces, Sindh, and Bengal, can co-operate with the Afghans and prove dangerous to India, so can the Hindus disturb the peace of this country and destroy it by conspiring with the kingdoms of China, Japan, Bhutan, and Nepal.

The truth is that all such plausible arguments, (if we call them arguments at all) put forward by Hindus against the Muslim majority of the Punjab, and Bengal, and the separation of the Frontier Provinces, Baluchistan, and Sindh, are groundless and absurd. Their main object is to terrorise the Hindus. The terror of the Afghan bogey, Persia, and Arab is produced simply to create such feelings in the hearts of Hindus against Mohammadans that they may not concede any rights or demands of Mohammadans, however just they may be, and to establish their authority and possession from Peshawar to Rajkumari.

Why Hindus dislike Mohammadan majority in any Province?

This is their true mentality. Their very aim, object, ideal, and ambition of life is to overthrow both the English and Mohammadans and establish Hindu Raj in India. With this object in view they have worked up the cow-question, started the Hindu-Sangthan, the Acchut-Uddhar, and

Shuddhi movements. They think that if the Mohammadans secured rights of majority in the Provinces where they are in majority, they would trample their long-cherished aspirations, and the dream of Hindu Raj, that they were seeing for centuries, would never be fulfilled again. How can the people, who want to convert all Mohammadans, or expel them from India, or efface the very name of Islam from the world, tolerate to see them in power and authority not in one or two but five Provinces? How can the people, possessing such a mentality, like a Federal Government which allows freedom to every Province and which, to a great extent, limits the powers of the Central Government, which are also given to it by Provincial Governments.

Why Hindus insist upon a Central Government

How can the people who want to establish their power and authority in every part of India like and tolerate to see Muslim majority working with peace and liberty in some Provinces? They want a Central Unitary Government having full authority over all the Provinces of India, because they know that, being in majority in the Central Government, even the Provinces having Muslim majority will be left at their mercy. They know that in the Central Government, there will be hardly 25 per cent. Mohammadans as against 75 per cent. Hindus, and, as such, Muslims will be powerless there. The Hindus know that if they get a Central Unitary Government in India, the Hindu-Sangthan having

a majority of votes would do what it would like, and the Mohammadans would become mere slaves to them.

Central Government all the more injurious for Mohammadans

It is really true that if, according to the wish of Hindus, such a Central Government is established in India, it would be very harmful for Mohammadans. The Mohammadans should rest assured that if this happens, Hindus will be the sole monarchs of India, and would do what they would like with impunity. If they like to enact any law, for instance, if they make it a law that cow-killing is a crime, then, no power in the world can give the Mohammadans any right to eat beef; if the Central Government of India promulgates a law that Hindus can play music before mosque at all times, no one will dare disobey this law; if the Central Government passes a law that Mohammadans have no right of Tabligh, no Mohammadan will dare defy it; if the 75 per cent. majority of Hindus revoke the Land Alienation Act, and Money Lenders Bill, no Mohammadan would be able to oppose it against the majority of Hindus, which will have all political and military power in their hands.

If, on the contrary, India gets a Federal Government and every Province is made independent of every other Province as well as the Central Government, the Hindus will not be able to do such high-handed acts, because in that case they will fear

that if they enact any law against the religion, belief, or custom of Mohammadans in the nine Provinces, the Mohammadans also would be able to do the same in the five Provinces.

The Hindus are aiming at Hindu Raj, and naturally, therefore, such a Federal Government would be against their interests. They cannot agree to such a system of Government even though the Simon Commission might have been in its favour; the English papers might regard it useful for India; the example of the success of U. S. A., the best republic of the world, might be before their eyes; and even though only a few years back their own co-religionist Mr. Chinta Mani, and the Hindu Members of Madras Council might have insisted upon such a Provincial autonomy in very strong terms.

Hindus fear that if this sort of Government is granted to India, they will not be the sole masters in the five Mohammadan Provinces; they would not be able to defeat the Muslim majority of these Provinces, and conquer and convert Afghanistan; and lastly they would not be able to hoist the flag of 'Om' on Mecca and Medina.

They also feel that if they agreed to the just demands of Mohammadans, they would not be able to compel the Mohammadans to accept conditions like the following:—

(1) Do not regard the holy Quran as inspired.

(2) Do not call Hazrat Mohammad the Prophet of God.

(3) Forget Arab etc., that is, do not go on pilgrimage.

(4) Instead of the works of Sadi and Romi, read the works of Kabeer and Tulsi Das.

(5) Instead of Islamic festivals, and holidays, observe Hindu festivals and holidays.

(6) Observe the festivals of Ram and Krishan gods, etc.

(7) Give up Islamic names, and instead of them keep such names as Ram Deen, and Krishen Khan, etc.

(8) Offer your prayers in Hindi instead of Arabic. (Vakil, Amritsar, dated 9th December, 1925, page 9.)

We would like here to give a warning to Mohammadans. Hindus are striving for Hindu Raj for centuries. They have made every preparation for that. They are now in possession of all trades, commerce, and industries; have got money-lending and Banking business in their hands; are in possession of all the properties of Mohammadans; have acquired learning and Arts; got political power and physical strength; and are on friendly terms with the English members of Parliament and the British Government in India.

It is certain that if the present struggles continue, and the Mohammadans do not wake up from their lethargy and indolence, a day will come when the Hindus will have Hindu Raj here.

Foolish and vain imagination of Congress Mohammadans The Congress-Mohammadans should shake off the delusion that after India gets Swaraj, they will get their rights from the Hindus perforce. Is it possible that the people, who do not accept Muslim rights and claims now, will give them a bag of rights silently after getting independence and freedom?

We are at a loss to understand under what delusion the Congress-Mohammadans are labouring? Having known and seen the true mentality of Hindu-Santhan, why do they not think of their future? If there can be any settlement of rights between the Hindus and Mohammadans, it can be now or never, not certainly after Swaraj.

Hindu mentality Do they not know that the Hindus are trying and praying day and night to produce amongst them the bitter enemies of Mohammadans, like Sivaji and Banda Bairagi? If they are aware of this, can they expect any good from people who possess such a heinous mentality? Can they expect that such people would give them all their just rights or accord them equality, liberty, and fraternity, after they get Swaraj, and, lastly, can

they expect any good from Hindus whose very mission of life is to produce amongst them men like Banda Bairagi and Sivaji, and who declare such things by the beat of drums, as :—

"Oh, young Hindu brethren of India; alas, where is the brave Pratap who was a terror to emperor Akbar; where is that lion-hearted Sivaji who paralyzed Aurangzeb, where is that Banda Bairagi whose sword cut the Mohammadans to pieces? Alas! alas! where have they all gone, where are they hidden?" (Hindu, Lahore, dated 21st October, 1929, page 13.)

Can such people entertain any good intention for Mohammadans! Will they give us our rights after Swaraj.

Such is the mentality of responsible Hindus

Our readers might contend that these are the writings of irresponsible persons, and that these must be the feelings of Hindus of low mentality. But this is not so. If these are the feelings and thoughts of irresponsible persons, how did they find place in responsible papers. If these are the feelings of irresponsible persons, are Dr. Moonje, etc., irresponsible persons. Do not Dr. Moonje, etc., regard Sivaji and others as their national heroes; do they not wish to see Hindus emulate Sivaji, and do they not aspire for Hindu Raj. When such feelings are guiding even the Pardhan of Hindu Maha-Sabha, and they also pray for the birth of such

people in India, why should we overlook them as irresponsible persons? But even if these persons are regarded as irresponsible, we are prepared to show our readers the mentality of a most respectable, responsible and sensible gentleman, which will clearly show the true mentality of our countrymen about us.

Dangerous mentality of a high-class Hindu

Sir Walter Lawrence, who is a great English Politician, recently wrote a book entitled "India which lies under our obligations". In this book he has disclosed the mentality of a Hindu of a very high position, the brother of Maharaja Jodhpur, in the following words.

"Inspite of being tolerant, he hated Mohammadans. But I came to know of the real depth of this hatred only when I was ready to start from India. Lord Curzon had given a dinner in honour of my and my wife's departure, the night before our departure. Sir Partap, the brother of the ruler of Jodhpur also had come from Jodhpur to dine with us. I talked with Sir Partap till late in the night. Sir Partap remarked that *he wished to put an end to all the Mohammadans of India.* I did not approve of this, but rebuked him for his prejudice, and fanaticism. I mentioned some Mohammadans who were on good terms with both of us equally. Sir Partap replied that he also liked them but that *he*

preferred to see them dead. Sir Partap had become a sort of brother to me. He was a man of dignity, and a polite Rajput, but he was showing the frankness of his nature in these words. He said, "I have now got only two aims in the world, firstly to die in command of an army against the enemies of His Majesty, the Emperor, and secondly *to extirpate the Mohammadans from India.*" (From the Note of dissent in the Simon Commission, by Sir Zulfiqar Ali Khan, and Dr. Suhrwardy from Inqilab, Lahore, dated 20th December, 1930, page 3.)

The above-mentioned gentleman is not an ordinary man. He is a very high personage, very respectable, and responsible. He is the brother of the ruler of well-known State of India. Our readers can better judge that, when the object of the life of Hindus of such high position is to extirpate Mohammadans from India, what must be the mentality of the Hindus in general.

Therefore, the people who are in the habit of shutting their eyes against truth, and overlooking everything, should now act more sensibly. Carelessness and negligence in National matters results ultimately in great calamities and disasters. We do not advise the Mohammadans to have the same mentality as the Hindus have got against them, or to come to blows with their neighbours, or be agitated over the malicious aspirations, propagandas,

and schemes of their countrymen, but we simply want that the Mohammadans should adopt means to make their position safe. It will certainly be of no use to fight our countrymen for their ill-treatment, or hate them. Such moves will only produce evil and unfortunate effects and may create more enmity between us. We simply advise the Mohammadans strongly and in the name of Islam and the holy Quran, that so far as possible they should live in peace with their neighbours, and do not entertain any hatred, disaffection, or displeasure against any action of their countrymen, because this attitude will be very injurious to us, as well as to the welfare of our country. At the same time, it is also our duty to declare clearly that it is also a national sin for a man to shut his eyes from the designs of his enemies, and not to think over any way of escape. When a man knows the true mentality of his enemy, it is his duty to make all possible preparation for his safety. Therefore, knowing the true mentality and objects of our countrymen against us, it is imperative on us to make such preparations for our own safety and the safety of our community that the designs of our enemies may be defeated and nullified forever. It is not difficult to do so if we sink all our differences, join together, and start work in co-operation and unity.

It is just possible that even with such clear and evident proofs, some of our readers might contend

that they have nothing to do with the Hindus of such mentality and are concerned only with the Congress which would give them all their rights, when time comes. But, unfortunately this is not so. If anybody advances such arguments, it would only show the simplicity of his nature. Such Mohammadans should at least know who holds the rein of the Congress in his hand, who are over-crowding, and who are its sole masters, and directors? Are they Mohammadans, or Sikhs, or Parsis? No, no, Hindus only who are not of an ordinary type but of a most fanatic and orthodox brand. It is they who are the complete directors and dictators of the Congress.

The late Pandit Moti Lal Nehru, a veteran and prominent leader of the Congress on one occasion acknowledged as follows during a speech at Cawnpore :—

Congress a Hindu body

"The agitation that I am not a Hindu is quite groundless. *I am as much a Hindu as Pandit Malviya himself*. Rather, I can go one step further and say that *even the Congress itself is a Hindu body*. Some Mohammadans had certainly joined it in 1920-1921, otherwise *it has been all along a pure Hindu body from its very start.*" (Sher-i-Punjab, Lahore, dated 19th September 1926, page 19.)

Congress in full clutches of Hindu Maha-Sabha

Even *Zamindar* has to acknowledge almost the same thing in the following words "As every party is in fact a collection of individuals, so is the Congress also. It is quite plain that the decision and resolutions of a party or body are always influenced by the mentality of those who are in a majority in it. Mohammadans were fools to shun the Congress, the result of which is that *the Hindus of the mentality of Maha-Sabha are now the masters of the Congress.*" (1)

When, therefore, it is admitted that the Hindus of the mentality of the Maha-Sabha are at present the dictators of the Congress, and the Congress itself is a pure Hindu body from its very start, the Congress-Mohammadans cannot say that they have nothing to do with Hindu-Sangthan and that the Congress will give them their rights when the time comes. When the Congress is a pure Hindu body, and the Maha-Sabha is also a Hindu

(1) In whatever number the Mohammadans might have joined the Congress, they could never have over-powered the majority of Hindus. Say, if ten or fifteen Mohammadans more had become the Congress members, the Hindus would have enlisted thirty members as against them. It is quite clear that only those people can become members in majority in a body who are also in majority in population and thus the decisions and resolutions of that body must be influenced by the mentality of those people who, in the case of the Congress, must have always been the Hindus. The Author.

body, where then does the difference lie between the two. They are absolutely intermingled. They are parts and parcels of one and the same body. Our simple-minded brethren should give up their delusive notions. The Congress would never give them any rights without the consent of the majority of its members who are admittedly under the influence of the Hindu Maha-Sabha.

It is, therefore, better for them and for the whole Muslim community, that the few Mohammadans, who are now entertaining vain hopes, should realise their critical position and come back to the RIGHT PATH even now.

They should remember that Mohammadans have made every attempt to come to an honourable and just understanding with the Congress and the Hindus, but in the end they had to come to such conclusion as follows:—

Correct statement of Mr. Mohammad Yakub, the ex-President of the Assembly

"The mentality of Hindu Maha-Sabha, which after getting control over the minds of the Hindu community, has now put on a political garb (so that even the INDIAN NATIONAL CONGRESS could not remain uninfluenced by it.) is that it heartily desires to annihilate and ruin the descendants of the ex-foreign rulers of India, the Mohammadans, together with the present foreign Govern-

ment, the British." (Inqilab, Lahore, dated 23rd April, 1930.)

THE CONCLUSION

If, therefore, the Mohammadans want to escape the terrible and destructive plans of Hindu Raj; if they have got any regard for their religion; any affection and love for their civilization; any regard for their rights; and if they at all care for the benefits of the coming Mohammadan generations, they should now get up and, forgetting all their mutual differences, gather together at one centre, and leave no stone unturned to get their just rights conceded. Now is the time when they can do something. If they lose this golden opportunity, and do not do anything now, they will have to repent and lament forever for their unpardonable negligence and carelessness.

For this, while, on the one hand, it is necessary for the Mohammadans to live peacefully in the country; keep silent at the high-handedness and ill-treatments of their neighbours; revive the TANZEEM MOVEMENT; make the music and cow-questions settled; impart Islamic teachings to those who are ignorant of it; carry out the duty of proselytization, that Islam has laid upon them, with a zeal; give the untouchables opportunities of benefiting themselves by the Islamic principles of equality; pay their full attention towards the protection and progress of Urdu language; improve the so-

cial condition of Mohammadans; save them from the curse of debt and usury; create in the hearts of young Mohammadans a desire and interest in trade, commerce, and industries; and provide services for those young Mohammadans who have completed their studies; on the other hand, it is also their duty to make a sincere effort to crush the present agitation which has greatly injured the country; help the Government in this task; and make a united demand from the Government of their just rights. They should have one voice, and one demand that they want what the Muslim Conference of Delhi had passed, neither more nor less.

In conclusion, we would like to quote the following advice, given by the Leader of the Ahmadiyya Community, Qadian to the Mohammadans, and finish this book with the fervent hope and prayer that the well-wishers of Islam and Mohammadans would pay their unbiassed and unprejudiced attention to what we have tried to explain in this book, and would tread on the path that might save the whole Muslim Nation and Community from dangers that are besetting it from all sides and are threatening its existence.

Advice of the Leader of the Ahmadiyya Community, Qadian to the Mohammadans of India.

I advice the Mohammadans once more to take a warning that this is a very critical moment for them. Dark clouds are gathering from all round.

Time is about to give the Mohammadans one more calamity. Once more the foundations, they relied upon so confidently, are shaking, and the pillars, upon which the roof of their system and organisation rested, are trembling and the people, whom they regarded as their soldiers, are going to the side of their enemies and are ready to fight against them. Now the time is coming when their senses and intelligence are to be tested. God wants to see once more what they have learnt from their past calamities, and how far they have profitted by their old experience. The time has, therefore, come when they should shake off their lethargy and rouse themselves from their stupor. Instead of being fascinated by the magic of strong writings and interesting speeches, they should now see with the eyes that God has given them; hear with the ears that God has granted them; use their minds that their CREATOR has bestowed upon them; and stand up to refuse to wear that coverlet of disgrace and humiliation that they are asked to put on. God had made Mohammadans honourable, but they have exchanged it for disgrace. But now they should tear off this garb of humiliation, and hold their hereditary honour with a firm hand. Instead of quarrels and bickering, the Mohammadans should make a concerted effort to repay abuses with affection, and harsh words with soft words, so that the world might know that they have got confidence in themselves, and are like

strong rocks that are unshakable in the face of every hurricane and wind, and not like little pebbles that run hither and thither in a mild breeze. And Allah, who is the CREATOR of both the worlds, and to whom are all praises due, will surely help those who will thus help themselves. (From the *Rights of Mohammadans and Nehru Report,* pages 117-118.)

THE END



